NATIONAL ASSEMBLY OF THE
CHURCH OF ENGLAND

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by the House of
Bishops
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the earlier of the
2 editions I have
Jan.

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Explanatory Notes on the Draft Book
By the Members in Charge

1. This draft is the Book of 1662 with some unimportant omissions and with the addition of all the new material.

2. In certain cases Alternative Services are provided (see Table of Contents, p. iii). These Services may be taken in their entirety or else paragraphs may be interchanged in accordance with the fourth General Rubrick (p. 79).

3. Permitted deviations in other Services are indicated in foot-notes.

4. Side lines call attention to modifications or new material.

5. The conditions under which any of these changes may be adopted are set out in the fifth General Rubrick (p. 79).

6. Certain minor alterations adopted from the Revised Version have been made in the text of the Epistles and Gospels, in the arrangement and contents of the General Prayers and Thanksgivings, and in the Order for the Visitation of the Sick, which it has not been thought necessary specially to indicate.

7. The adoption of all these changes is purely permissive.

8. But in certain cases it has been found necessary that alterations in rubricks should be made which are of general obligation. These are enumerated in the first schedule of the Measure. Moreover, the modifications in the Ordinal will be adopted at every Ordination. See Clause 2 (iii) of the Measure.

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THE BOOK OF
COMMON PRAYER
AND ADMINISTRATION OF THE SACRAMENTS & OTHER RITES AND CEREMONIES OF THE CHURCH

According to the use of

THE CHURCH OF ENGLAND
TOGETHER WITH THE FORM AND MANNER
OF MAKING, ORDAINING, AND CONSECRATING OF BISHOPS, PRIESTS, AND DEACONS

THE BOOK OF 1662 WITH
PERMISSIVE ADDITIONS & DEVIATIONS
APPROVED IN 1927

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An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

PRIMO ELIZABETHÆ.

WHERE at the death of our late Sovereign Lord King *Edward* the Sixth, there remained one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of *England*, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of* England, Authorized by Act of Parliament, holden in the fifth and sixth Years of our said late Sovereign Lord King *Edward* the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments ;* The which was repealed, and taken away by Act of Parliament, in the first Year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due honour of God, and discomfort to the Professors of the Truth of Christ's Religion :

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies, contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of St. *John Baptist* next coming : and that the said Book with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the Alterations and Additions therein added and appointed by this Statute, shall stand and be, from and after the said Feast of the Nativity of St. *John Baptist*, in full force and effect, according to the tenor and effect of this Statute : Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queen's Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of *England*, *Wales*, and the Marches of the same, or other the Queen's Dominions, shall from and after the Feast of the Nativity of St. *John Baptist* next coming, be bounden to say and use the Mattens, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth Years of the Reign of King *Edward* the Sixth : with one alteration, or addition, of certain Lessons to be used on every Sunday in the Year, and the Form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of St. *John Baptist* next coming, refuse to use the said Common Prayer, or to minister the Sacraments in such Cathedral or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book ; or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lord's Supper, openly or privily, or Mattens, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned and set forth in the said Book, [*open Prayer in and throughout this Act, is meant that Prayer which is for others to come unto or hear, either in Common Churches, or Private Chapels, or Oratories, commonly called the Service of the Church*] or shall preach, declare or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the Queen's Highness, her Heirs and Successors, for his first Offence, the profit of all his Spiritual Benefices, or Promotions, coming or arising in one whole Year next after his Conviction : And also that the Person so convicted, shall for the same Offence suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any such Person, once convict of any Offence concerning the Premisses, shall after his first conviction eftsoons offend, and be thereof in form aforesaid lawfully convict ; That then the same Person shall for his second Offence suffer Imprisonment by the space of one whole Year, and also shall therefore be deprived, *ipso facto*, of all his Spiritual Promotions, and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or of any of them, to present or collate to the same, as though the Person or Persons so offending were dead. And that if any such Person or Persons, after he shall be twice convicted in form aforesaid, shall offend against any of the Premisses the third time, and shall be thereof in form aforesaid lawfully convicted ; That then the Person so offending, and convicted the third time, shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer Imprisonment during his life. And if the Person that shall offend, and be convicted in form aforesaid, concerning any of the Premisses, shall not be beneficed nor have any Spiritual Promotion, that then the same Person so offending and convict, shall for the first Offence suffer Imprisonment during one whole Year next after his said Conviction, without Bail or Mainprise. And if any such Person, not having any spiritual Promotion, after his first Conviction shall eftsoons offend in any thing concerning the Premisses, and shall in form aforesaid be thereof lawfully convicted, that then the same Person shall for his second Offence suffer Imprisonment during his Life.

And it is Ordained and Enacted by the Authority aforesaid, That if any Person or Persons whatsoever, after the said Feast of the Nativity of St. *John Baptist* next coming, shall in any Enterludes, Plays, Songs, Rhimes, or by other open Words, declare or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof : or shall by open fact, deed, or by open threatnings, compel or cause, or otherwise procure or maintain, any Parson, Vicar, or other Minister in any Cathedral or Parish-Church, or in Chapel, or in any other place, to sing or say any common or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form than is mentioned in the said Book ; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other minister, in any Cathedral or Parish-Church, Chapel, or any other place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form, as is mentioned in the said Book ; that then every such Person, being thereof lawfully convicted, in form abovesaid, shall forfeit to the Queen our Sovereign Lady, her Heirs and Successors, for the first Offence, an hundred Marks. And if any Person or Persons, being once convict of any such Offence, eftsoons offend against any of the last recited Offences, and shall in form aforesaid be thereof lawfully convict ; that then the same Person so offending, and convict, shall for the second Offence forfeit to the Queen our Sovereign Lady, her Heirs and Successors, four hundred Marks. And if any Person, after he in form aforesaid shall have been twice convict of any Offence concerning any of the last recited Offences, shall offend the third time, and be thereof in form above-said lawfully convict, that then every Person so offending and convict, shall for his third Offence, forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and shall suffer Imprisonment during his Life. And if any Person or Persons, that for his first Offence concerning the Premisses, shall be convict in form aforesaid, do not pay the Sum to be paid by virtue of his Conviction, in such manner and form, as the same ought to be paid, within six Weeks next after his Conviction ; That then every Person so convict, and so not paying the same, shall for the same first Offence, instead of the said Sum, suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any Person or Persons, that for his second Offence concerning the Premisses, shall be convict in form aforesaid, do not pay the said Sum to be paid by virtue of his Conviction and this Estatute, in such manner and form as the same ought to be paid, within six Weeks next after his said second Conviction ; That then every Person so convicted, and not so paying the same, shall for the same second Offence, in the stead of the said Sum, suffer Imprisonment during twelve Months, without Bail or Mainprise. And that from and after the said Feast of the Nativity of St. *John Baptist* next coming, all and every Person and Persons inhabiting within this Realm, or any other the Queen's Majesty's Dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish-Church or Chapel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such Service of God, shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as Holy-days, and then and there to abide orderly and soberly, during the time of Common Prayer, Preachings, or other Service of God there to be used, and ministered ; upon pain of Punishment by the Censures of the Church, and also upon pain that every Person so offending, shall forfeit for every such Offence, twelve Pence, to be levied by the Church-wardens of the Parish where such Offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands and Tenements of such Offender, by way of Distress.

And for due execution hereof, the Queen's most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in God's name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Diocese and Charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people for neglecting this good and wholesome law. And for their Authority in this behalf, be it further Enacted by the Authority aforesaid, That all and singular the said Archbishops, Bishops, and all other their Officers exercising Ecclesiastical Jurisdiction, as well in place exempt as not exempt, within their Diocese, shall have full Power and Authority by this Act, to reform, correct and punish by Censures of the Church, all and singular Persons which shall offend within any their Jurisdictions, or Diocese, after the said Feast of the Nativity of St. *John Baptist* next coming, against this Act and Statute ; any other Law, Statute, Privilege, Liberty or Provision heretofore made, had or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justice of Assize, shall have full Power and Authority in every of their open and general Sessions, to enquire, hear and determine all and all manner of Offences, that shall be committed or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any Person being indicted before them of Trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop, shall or may at all time and times, at his liberty and pleasure, join and associate himself, by virtue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Diocese, for and to the enquiry, hearing, and determining of the Offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the Costs and Charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativity of St. *John Baptist* next following ; and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of St. *John Baptist*, shall within three Weeks next after the said Books so attained and gotten, use the said Service, and put the same in ure according to this Act.

And be it further Enacted by the Authority aforesaid, That no Person or Persons shall be at any time hereafter impeached, or otherwise molested, of or for any the Offences above mentioned, hereafter to be committed or done contrary to this Act, unless he or they so offending be thereof indicted at the next general Sessions, to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any Offence committed or done contrary to the tenor of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third Offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of *London*, and all other Mayors, Bailiffs, and all other Head-Officers of all and singular Cities, Boroughs, and Towns-Corporate within this Realm, *Wales*, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full Power and Authority by virtue of this Act, to enquire, hear and determine the Offences abovesaid, and every of them, yearly within fifteen Days after the Feast of *Easter* and St. *Michael* the Archangel, in like manner and form as Justices of Assize and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full Power and Authority, by virtue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their Jurisdiction, at any other time and place, to take Accusations and Informations of all and every the things above mentioned, done, committed, or perpetrated, within the limits of their Jurisdictions and Authority, and to punish the same by Admonition, Excommunication, Sequestration or Deprivation, and other Censures and Process, in like form, as heretofore hath been used in like Cases by the Queen's Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever Person offending in the Premisses, shall for the Offence first receive Punishment of the Ordinary, having a Testimonial thereof under the said Ordinary's Seal, shall not for the same Offence eftsoons be convicted before the Justices: And likewise receiving for the said first Offence, Punishment by the Justices, shall not for the same Offence eftsoons receive Punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such Ornaments of the Church and of the Ministers thereof, shall be retained, and be in use, as was in this Church of *England*, by Authority of Parliament, in the second Year of the Reign of King *Edward* the Sixth, until other Order shall be therein taken by the Authority of the Queen's Majesty, with the Advice of her Commissioners appointed and authorized under the Great Seal of *England* for Causes Ecclesiastical, or of the Metropolitan of this Realm. And also, that if there shall happen any Contempt or Irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the Orders appointed in this Book, the Queen's Majesty may, by the like advice of the said Commissioners or Metropolitan, ordain and publish such further Ceremonies or Rites as may be most for the advancement of God's Glory, the edifying of his Church, and the due reverence of Christ's holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or Common Prayer, is limited, established, or set forth to be used within this Realm, or any other the Queen's Dominions or Countries, shall from henceforth be utterly void and of none effect.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England.

XIV. CAROLI II.

WHEREAS in the first Year of the late Queen *Elizabeth*, there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of *England*, (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of* England, and enjoined to be used by Act of Parliament, holden in the said first Year of the said late Queen, intituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people desirous to live in Christian Conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and schismatically abstain and refuse to come to their Parish-Churches, and other publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays, and other days ordained and appointed to be kept and observed as Holy-days: And whereas by the great and scandalous neglect of Ministers in using the said Order or Liturgy so set forth and enjoined, as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of *England*, and to the hazard of many Souls: For prevention whereof in time to come, for settling the peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The King's Majesty (according to his Declaration of the five and twentieth of *October*, One thousand six hundred and sixty) granted his Commission under the Great Seal of *England*, to several Bishops, and other Divines, to Review the Book of Common Prayer, and to prepare such Alterations and Additions as they thought fit to offer; And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majesty called and assembled, (and now sitting,) His Majesty hath been pleased to authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and Manner of the Making and Consecrating of Bishops, Priests, and Deacons: And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; and should exhibit and present the same to His Majesty in writing, for his further Allowance or Confirmation: Since which time, upon full and mature deliberation, they the said Presidents, Bishops and Clergy of both Provinces, have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto His Majesty in writing, in one Book, intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of* England: *together with the Psalter or Psalms of* David, *pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons:* All which His Majesty having duly considered, hath fully approved and allowed the same, and recommended to this present Parliament, that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that officiate in all Cathedral and Collegiate-Churches and Chapels, and in all Chapels of Colleges and Halls in both the Universities, and the Colleges of *Eton* and *Winchester*, and in all Parish-Churches and Chapels, within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and by all that Make or Consecrate Bishops, Priests, or Deacons, in any of the said places, under such Sanctions and Penalties as the Houses of Parliament shall think fit. Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an universal agreement in the Publick Worship of Almighty God ; and to the intent that every person within this Realm, may certainly know the rule, to which he is to conform in Publick Worship and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom, Bishops, Priests, and Deacons are, and ought to be Made, Ordained and Consecrated ;

Be it Enacted by the King's most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate or Parish-Church or Chapel, or other place of Publick Worship within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such order and form as is mentioned in the said Book annexed and joined to this present Act, and intituled, *The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Church of* England : *together with the Psalter or Psalms of* David, *pointed as they are to be sung or said in Churches ; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons :* And that the Morning and Evening Prayers therein contained shall upon every Lord's-day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate, in every Church, Chapel, or other place of Publick Worship within this Realm of *England*, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected ; Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice or Promotion, within this Realm of *England*, or places aforesaid, shall in the Church, Chapel or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lord's-day before the Feast of St. *Bartholomew*, which shall be in the Year of our Lord God One thousand six hundred sixty and two, openly, publickly and solemnly read the Morning and Evening Prayer appointed to be read by and according to the said Book of Common Prayer, at the times thereby appointed ; and after such reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent to the Use of all things in the said Book contained and prescribed, in these words and no other ;

I *A. B.* Do here declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the Book intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of* England : *together with the Psalter or Psalms of* David, *pointed as they are to be sung or said in Churches ; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.*

And that all and every such person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, (or in case of such Impediment within one Month after such Impediment removed) shall, *ipso facto*, be deprived of all his Spiritual Promotions : And that from thenceforth it shall be lawful to and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights and Titles, to present or collate to the same, as though the person or persons so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That every person who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice or Promotion, within this Realm of *England*, and places aforesaid, shall in the Church, Chapel or place of Publick Worship, belonging to his said Benefice or Promotion, within two Months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lord's-day, openly, publickly and solemnly, read the Morning and Evening Prayers, appointed to be read by and according to the said Book of Common Prayer, at the times thereby appointed ; and after such reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed, according to the form before appointed : And that all and every such person, who shall (without some lawful Impediment to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, (or in case of such Impediment, within one Month after such Impediment removed) shall, *ipso facto,* be deprived of all his said Ecclesiastical Benefices and Promotions : And that from thenceforth it shall and may be lawful to and for all Patrons and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them, according to their respective Rights and Titles, to present or collate to the same, as though the person or persons so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure, doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment to be allowed by the Ordinary of the place) shall once (at the least) in every Month, openly and publickly read the Common Prayers and Service, in and by the said Book prescribed ; and (if there be occasion) administer each of the Sacraments, and other Rites of the Church, in the Parish-Church or Chapel of or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner, and form, as in and by the said Book is appointed, upon pain to forfeit the sum of five pounds to the use of the Poor of the Parish for every offence, upon conviction by confession, or proof of two credible witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (which Oath the said Justices are hereby impowered to administer,) and in default of payment within ten days, to be levied by distress and sale of the goods and chattels of the offender, by the Warrant of the said Justices, by the Church-wardens, or Overseers of the Poor of the said Parish, rendering the surplusage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate-Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall, House of Learning, or Hospital, and every publick Professor and Reader in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every School-master keeping any publick or private School, and every person instructing or teaching any Youth in any House or private Family, as a Tutor or School-master, who upon the first Day of *May*, which shall be in the Year of our Lord God One thousand six hundred sixty-two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, or Reader's place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curate's place, Lecture or School ; or shall instruct or teach any Youth, as Tutor or School-master, shall before the Feast-day of St. *Bartholomew*, which shall be in the Year of our Lord One thousand six hundred sixty-two, or at or before his, or their respective admission, to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgement following, *scilicet,*

'I *A. B.* Do declare, That it is not lawful upon any pretence whatsoever to 'take Arms against the King ; and that I do abhor that traiterous Position 'of taking Arms by his Authority against his Person, or against those that are 'commissionated by him ; and that I will conform to the Liturgy of the 'Church of *England*, as it is now by Law established. And I do declare, That 'I do hold there lies no Obligation upon me, or on any other person, from the 'Oath, commonly called *The Solemn League and Covenant*, to endeavour any 'change, or alteration of Government either in Church or State ; and that the 'same was in itself an unlawful Oath, and imposed upon the Subjects of this 'Realm against the known Laws and Liberties of this Kingdom.'

Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy : And the said Declaration or Acknowledgement shall be subscribed before the respective Archbishop, Bishop or Ordinary of the Diocese, by every other person hereby enjoined to subscribe the same ; upon pain, that all and every of the persons aforesaid failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture and School, and shall be utterly disabled, and *ipso facto* deprived of the same : And that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture and School, shall be void, as if such person so failing were naturally dead.

And if any School-master, or other person, instructing or teaching Youth in any private House or Family, as a Tutor or School-master, shall instruct or teach any Youth, as a Tutor or School-master, before Licence obtained from his respective Archbishop, Bishop or Ordinary of the Diocese, according to the Laws and Statutes of this Realm (for which he shall pay twelve-pence only) and before such Subscription and Acknowledgement made, as aforesaid ; Then every such School-master, and other, instructing and teaching, as aforesaid, shall for the first offence suffer three Months Imprisonment without Bail or Mainprise ; and for every second and other such offence, shall suffer three Months Imprisonment without Bail or Mainprise, and also forfeit to His Majesty the Sum of five pounds. And after such Subscription made, every such Parson, Vicar, Curate, and Lecturer, shall procure a Certificate under the hand and seal of the respective Archbishop, Bishop or Ordinary of the Diocese, (who are hereby enjoined and required upon demand to make and deliver the same) and shall publickly and openly read the same, together with the Declaration or Acknowledgement aforesaid, upon some Lord's-day within three Months then next following, in his Parish-Church, where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service ; upon pain that every person failing therein, shall lose such Parsonage, Vicarage or Benefice, Curate's place, or Lecturer's place respectively, and shall be utterly disabled, and *ipso facto* deprived of the same ; and that the said Parsonage, Vicarage or Benefice, Curate's place, or Lecturer's place, shall be void, as if he was naturally dead.

Provided always, That from and after the twenty-fifth Day of *March*, which shall be in the Year of our Lord God One thousand six hundred eighty-two, there shall be omitted in the said Declaration, or Acknowledgement so to be subscribed and read, these words following, *scilicet :*

'AND I do declare, That I do hold there lies no Obligation on me, or on any 'other person, from the Oath commonly called, *The Solemn League and* '*Covenant,* to endeavour any change or alteration of Government either in 'Church or State; and that the same was in itself an unlawful Oath, and 'imposed upon the Subjects of this Realm against the known Laws and Liberties 'of this Kingdom.'

So as none of the persons aforesaid, shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgement.

Provided always, and be it Enacted, That from and after the Feast of St. *Bartholomew,* which shall be in the Year of our Lord One thousand six hundred sixty and two, no person, who now is Incumbent, and in possession of any Parsonage, Vicarage or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of St. *Bartholomew* be ordained Priest or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of *England,* or the Dominion of *Wales,* or Town of *Berwick* upon *Tweed;* but shall be utterly disabled, and *ipso facto* deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to consecrate and administer the Holy Sacrament of the Lord's Supper, before such time as he shall be ordained Priest, according to the Form and Manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of one hundred pounds; one moiety thereof to the King's Majesty, the other moiety thereof to be equally divided between the Poor of the Parish where the offence shall be committed, and such person or persons as shall sue for the same by Action of Debt, Bill, Plaint or Information, in any of his Majesty's Courts of Record, wherein no Essoin, Protection or Wager of Law shall be allowed, and to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole Year then next following.

Provided, That the Penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches allowed, or to be allowed by the King's Majesty, his Heirs and Successors in *England.*

Provided always, That no Title to confer, or present by Lapse, shall accrue by any voidance or deprivation *ipso facto* by virtue of this Statute, but after six Months after notice of such voidance or deprivation given by the Ordinary to the Patron, or such Sentence of deprivation openly and publickly read in the Parish-Church of the Benefice, Parsonage or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies, shall be openly used in any Church, Chapel, or other publick Place of or in any College or Hall in either of the Universities, the Colleges of *Westminster, Winchester,* or *Eton,* or any of them, other than what is prescribed, and appointed to be used in and by the said Book; and that the present Governor, or Head of every College and Hall in the said Universities, and of the said Colleges of *Westminster, Winchester,* and *Eton,* within one Month after the Feast of St. *Bartholomew,* which shall be in the Year of our Lord One thousand six hundred sixty and two; and every Governor or Head of any of the said Colleges or Halls, hereafter to be elected or appointed, within one Month next after his Election or Collation, and Admission into the same Government or Headship, shall openly and publickly in the Church, Chapel, or other publick place of the same College or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth Year of the Reign of the late Queen *Elizabeth*, and unto the said Book, and declare his unfeigned Assent and Consent unto, and Approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid ; and that all such Governors, or Heads of the said Colleges or Halls, or any of them, as are, or shall be in holy Orders, shall once (at least) in every quarter of the Year (not having a lawful Impediment) openly and publickly read the Morning Prayer, and Service in and by the said Book appointed to be read in the Church, Chapel, or other publick place of the same College or Hall ; upon pain to lose, and be suspended of and from all the Benefits and Profits belonging to the same Government or Headship, by the space of six Months, by the Visitor or Visitors of the same College or Hall; and if any Governor or Head of any College or Hall, suspended for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service, as aforesaid, shall not, at or before the end of six Months next after such Suspension, subscribe unto the said Articles and Book, and declare his Consent thereunto, as aforesaid, or read the Morning Prayer and Service, as aforesaid, then such Government or Headship shall be *ipso facto* void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chapels or other publick places of the respective Colleges and Halls in both the Universities, in the Colleges of *Westminster*, *Winchester*, and *Eton*, and in the Convocations of the Clergies of either Province, in Latin ; any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to preach, as a Lecturer, or to preach, or read any Sermon or Lecture in any Church, Chapel, or other place of publick Worship, within this Realm of *England*, or the Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, unless he be first approved, and thereunto licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualties, under his Seal ; and shall in the presence of the same Archbishop, or Bishop, or Guardian, read the Nine and thirty Articles of Religion mentioned in the Statute of the thirteenth Year of the late Queen *Elizabeth*, with Declaration of his unfeigned Assent to the same ; and that every person and persons, who now is, or hereafter shall be licensed, assigned, appointed, or received as a Lecturer, to preach upon any Day of the Week, in any Church, Chapel, or place of publick Worship within this Realm of *England*, or places aforesaid, the first time he preacheth (before his Sermon) shall openly, publickly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publickly and openly declare his Assent unto, and Approbation of the said Book, and to the Use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act ; and also shall upon the first Lecture-day of every Month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be preached, and after such reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned Assent and Consent unto, and Approbation of the said Book, and to the Use of all the Prayers, Rites and Ceremonies, Forms and Orders, therein contained and prescribed, according to the Form aforesaid ; and that all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to preach the said, or any other Lecture or Sermon in the said, or any other Church, Chapel or place of publick Worship, until such time as he and they shall openly, publickly and solemnly read the Common

Prayers and Service appointed by the said Book, and conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedral or Collegiate-Church or Chapel, it shall be sufficient for the said Lecturer, openly at the time aforesaid, to declare his Assent and Consent to all things contained in the said Book, according to the Form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person, who is by this Act disabled to preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, preach any Sermon or Lecture ; that then for every such offence, the person and persons so offending shall suffer three Months' Imprisonment in the common Gaol without Bail or Mainprise ; and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City or Town-Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall and are hereby required to commit the person or persons so offending, to the Gaol of the same County, City or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times when any Sermon or Lecture is to be preached, the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, shall be openly, publickly and solemnly read by some Priest or Deacon, in the Church, Chapel or place of publick Worship where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be preached ; and that the Lecturer then to preach shall be present at the reading thereof.

Provided nevertheless, That this Act shall not extend to the University Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is preached or read in the same Churches, or any of them, for or as the publick University Sermon or Lecture ; but that the same Sermons and Lectures may be preached or read in such sort and manner as the same have been heretofore preached or read ; this Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of *England*, and places aforesaid, shall stand in full force and strength, to all intents and purposes whatsoever, for the establishing and confirming of the said Book, intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of* England : *together with the Psalter or Psalms of* David, *pointed as they are to be sung or said in Churches ; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons,* hereinbefore mentioned to be joined and annexed to this Act ; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true printed Copy of the said Book, intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of* England : *together with the Psalter or*

Psalms of David, *pointed as they are to be sung or said in Churches ; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*, shall at the Costs and Charges of the Parishioners of every Parish-Church and Chapelry, Cathedral-Church, College and Hall, be attained and gotten before the Feast-day of St. *Bartholomew*, in the Year of our Lord One thousand six hundred sixty and two, upon pain of forfeiture of three pounds by the Month, for so long time as they shall then after be unprovided thereof, by every Parish, or Chapelry, Cathedral-Church, College and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of *Hereford*, Saint *David's*, *Asaph*, *Bangor*, and *Landaff*, and their Successors, shall take such Order among themselves, for the souls health of the Flocks committed to their charge within *Wales*, that the Book hereunto annexed be truly and exactly translated into the *British* or *Welsh* Tongue ; and that the same so translated, and being by them, or any three of them at the least, viewed, perused and allowed, be imprinted to such number at least, so that one of the said Books so translated and imprinted, may be had for every Cathedral, Collegiate and Parish-Church, and Chapel of Ease in the said respective Dioceses and Places in *Wales*, where the *Welsh* is commonly spoken or used, before the first Day of *May*, One thousand six hundred sixty-five ; and that from and after the imprinting and publishing of the said Book so translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all *Wales* within the said Dioceses where the *Welsh* Tongue is commonly used, in the *British* or *Welsh* Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book ; for which Book so translated and imprinted, the Church-wardens of every the said Parishes shall pay out of the Parish-Money in their hands for the use of the respective Churches, and be allowed the same on their Account ; and that the said Bishops and their Successors, or any three of them at the least, shall set and appoint the price for which the said Book shall be sold : And one other Book of Common Prayer in the *English* Tongue shall be bought and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welsh* is to be had by force of this Act, before the first Day of *May*, One thousand six hundred sixty and four ; and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language may, by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue ; any thing in this Act to the contrary notwithstanding : And until printed Copies of the said Book, so to be translated, may be had and provided, the Form of Common Prayer established by Parliament, before the making of this Act, shall be used as formerly in such parts of *Wales* where the *English* Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed, may be safely kept, and perpetually preserved, and for the avoiding of all Disputes for the time to come ; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral or Collegiate-Church within *England* and *Wales*, shall at their proper Costs and Charges, before the twenty-fifth Day of *December*, One thousand six hundred sixty and two, obtain under the Great Seal of *England* a true and perfect printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors, kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required ; and also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at *Westminster*, and into the Tower of *London*, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require : which said Books, so to be exemplified under the Great Seal of *England*, shall be examined by such persons as the King's Majesty shall appoint, under the Great Seal of *England*, for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct and amend in Writing any error committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certify in Writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy ; which said Books, and every one of them so exemplified under the Great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged and expounded to be good and available in the Law, to all intents and purposes whatsoever, and shall be accounted as good Records as this Book itself hereunto annexed ; any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act, or any thing therein contained, shall not be prejudicial or hurtful unto the King's Professor of the Law, within the University of *Oxford*, for or concerning the Prebend of *Shipton*, within the Cathedral-Church of *Sarum*, united and annexed unto the place of the same King's Professor for the Time being, by the late King *James* of blessed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the Year of our Lord One thousand five hundred sixty-two, for the avoiding of Diversities of Opinions, and for establishing of Consent touching true Religion, is in these Words following, *viz.*

That the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward *the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of itself is superstitious and ungodly : and therefore whosoever are Consecrated or Ordered according to the Rites of that Book since the second Year of the aforenamed King* Edward *unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites ; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered ;*

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force, is required to subscribe unto the said Articles, shall be construed, and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said Six and thirtieth Article ; any thing in the said Article, or in any Statute, Act or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of this Church of *England*, together with the Form and Manner of Ordaining and Consecrating Bishops, Priests, and Deacons, heretofore in use, and respectively established by Act of Parliament in the first and eighth Years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of St. *Bartholomew*, which shall be in the Year of our Lord God One thousand six hundred sixty and two.

THE PREFACE[1]

IT hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued ; and those many times more and greater than the evils, that were intended to be remedied by such change : So on the other side, the particular form of divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged ; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient : yet so, as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the laws of the land, and those laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it ; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of Common Prayer, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender consciences : whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of argument, convincing us of the necessity of making the said alterations: for we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it any thing contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the holy Scripture itself.

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[1] Prefixed at the Revision of 1662.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by alteration, addition, or otherwise, it shall suffice to give this general account, That most of the alterations were made, either first, for the best direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usages in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some prayers and thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

CONCERNING THE SERVICE OF THE CHURCH[1]

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year ; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's Word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth ; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

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[1] This with a few variations was the Preface from 1549 up to 1662, when it received its present title.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain stories, and legends, with multitude of responds, verses, vain repetitions, commemorations, and synodals ; that commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima ; but they were only begun, and never read through : after like sort were other books of holy Scripture used.

And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same ; the service in this Church of England these many years hath been read in Latin to the people, which they understand not ; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby.

And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn : now of late time a few of them have been daily said, and the rest utterly omitted.

Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood ; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some rules ; therefore certain Rules are here set forth ; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious ; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same ; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm ; some following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincoln ; now from henceforth all the whole Realm shall have but one use.

OF CEREMONIES[1]

WHY SOME BE ABOLISHED, AND SOME RETAINED

OF such ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. 'Let all things be done among you', saith St. Paul, 'in a seemly and due order'; the appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it.

But what would St. Augustine have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us.

And besides this, Christ's Gospel is not a ceremonial Law, (as much of Moses' Law was) but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old ceremonies are retained still: If they consider that without some ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceive just cause to reform their judgements.

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[1] Placed at the end of the book in 1549, transferred to this place at the revision of 1552.

And if they think much, that any of the old do remain, and would rather have all devised anew : then such men granting some ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with the true setting forth of Christ's religion) is always to be eschewed. Furthermore, such shall have no just cause with the ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause ; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other nations, nor prescribe any thing but to our own people only : for we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition ; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversly in divers countries.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ (1662)

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth, or twenty-ninth day of the month.

And, whereas January, March, May, July, August, October, and December have one-and-thirty days apiece ; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before : So that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time ; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

PROPER PSALMS ON CERTAIN DAYS (1662)

	MATTINS.	EVENSONG.		MATTINS.	EVENSONG.
Christmas-Day ..	Psalm 19	Psalm 89	*Easter-Day*	Psalm 2	Psalm 113
....	—— 45	—— 110	....	—— 57	—— 114
....	—— 85	—— 132	....	—— 111	—— 118
Ash-Wednesday ..	—— 6	—— 102	*Ascension-Day* .	—— 8	—— 24
....	—— 32	—— 130	....	—— 15	—— 47
....	—— 38	—— 143	....	—— 21	—— 108
Good Friday	—— 22	—— 69	*Whit-Sunday* ..	—— 48	—— 104
....	—— 40	—— 88	....	—— 68	—— 145
....	—— 54	....	....	....	....

AN ALTERNATIVE ORDER HOW THE PSALTER IS APPOINTED TO BE READ (1927)

PSALMS to be read at Morning and at Evening Prayer are appointed for every Sunday in the year, and for certain other Holy-days. Otherwise the Psalter with a few omissions (which are noted as they occur) will be read through in order once every month as is appointed.

Whensoever Proper Psalms are appointed, then the Psalms of ordinary course for the day of the month shall be omitted.

On week-days (unless Proper Psalms are provided) shall be read the Psalms for the day of the month, as they are appointed, for Morning and Evening Prayer.

And, whereas January, March, May, July, August, October, and December have one-and-thirty days apiece ; It is ordered, that on the last day of any one of the said months being an ordinary week-day shall be read the Psalms assigned to the 30th day, or else the Psalms of the monthly course omitted on one of the Sundays in that month ; So that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time ; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn.

Glory be to the Father, and to the Son : and to the Holy Ghost ;
Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalms have also been selected for use on various occasions, and on such occasions one or more at the discretion of the Minister may be read at Morning and Evening Prayer in place of the Psalms of the day.

Upon occasions to be approved by the Bishop, other Psalms may, with his consent, be substituted for the Psalms of the day or for those which are appointed in the Table of Proper Psalms.

TABLE OF PROPER PSALMS FOR SUNDAYS AND HOLY-DAYS

At the discretion of the Minister one or more of the appointed Psalms may be used in place of the whole number.

	Mattins.	Evensong.
1st Sunday in Advent	1, 7	46, 48
2nd ,, ,,	9, 11	50, 67
3rd ,, ,,	73	75, 76, 82
4th ,, ,,	94	96, 97, 98
Christmas Eve	—	89
Christmas-Day	19, 85	132
1st Sunday after Christmas	2, 8	45, 110, 113
New Year's Eve	—	90, 133, 134
Circumcision	119 (1–32)	91, 121
2nd Sunday after Christmas	103	104
Eve of Epiphany	—	19, 87
Epiphany	72	96, 97, 117
1st Sunday after Epiphany	46, 47, 67	18
2nd ,, ,,	27, 36	68
3rd ,, ,,	42, 43	33, 34
4th ,, ,,	60, 63	74
5th ,, ,,	99, 112	106
6th ,, ,,	80, 81	78
Septuagesima	104	147, 148
Sexagesima	139	25, 26
Quinquagesima	15, 20, 23	30, 31
Ash-Wednesday	6, 32, 38	102, 130, 143
1st Sunday in Lent	51	6, 32, 143
2nd ,, ,,	119 (1–32)	119 (33–72)
3rd ,, ,,	119 (73–104)	119 (105–144)
4th ,, ,,	119 (145–176)	39, 40
5th ,, ,,	22	51
6th ,, ,,	61, 62	86, 130
Monday in Holy Week	13, 25	26, 27, 28
Tuesday ,, ,,	31	88
Wednesday ,, ,,	41, 42, 43	54, 55
Thursday ,, ,,	56, 64	23, 109
Good Friday	22	40, 69
Easter Even	23, 30, 142	115, 116, 117
Easter-Day	2, 16, 111	113, 114, 118
1st Sunday after Easter	3, 57	103
2nd ,, ,,	120, 121, 122, 123	65, 66
3rd ,, ,,	124, 125, 126, 127	81, 84
4th ,, ,,	128, 129, 130, 131	145, 146
5th ,, ,,	132, 133, 134	107
Eve of Ascension	—	15, 97, 99
Ascension-Day	8, 21	24, 47, 110
Sunday after Ascension-Day	93, 96	148, 149, 150
Eve of Whit-Sunday	—	48, 145
Whit-Sunday	68	104
Trinity-Sunday	29, 33	93, 99, 115
1st Sunday after Trinity	1, 3, 5	4, 7, 8
2nd ,, ,,	10, 12, 13	15, 16, 17
3rd ,, ,,	18	19, 20, 21
4th ,, ,,	24, 25	22, 23
5th ,, ,,	26, 28	27, 29, 30
6th ,, ,,	31, 32	33, 36
7th ,, ,,	34	37

	MATTINS.	EVENSONG.
8th Sunday after Trinity	39, 40	41, 42, 43
9th ,, ,,	46, 47, 48	44, 45
10th ,, ,,	50, 53	51, 54
11th ,, ,,	56, 57	61, 62, 63
12th ,, ,,	65, 66	68
13th ,, ,,	71	67, 72
14th ,, ,,	75, 76	73, 77
15th ,, ,,	84, 85	89
16th ,, ,,	86, 87	90, 91
17th ,, ,,	92, 93	100, 101, 102
18th ,, ,,	103	107
19th ,, ,,	111, 112, 113	120, 121, 122, 123
20th ,, ,,	114, 115	124, 125, 126, 127
21st ,, ,,	116, 117	128, 129, 130, 131
22nd ,, ,,	118	132, 133, 134
23rd ,, ,,	110, 135	137, 138, 139
24th ,, ,,	136	140, 141, 142
25th ,, ,,	49	79, 83
26th ,, ,,	84, 144	105
Sunday next before Advent	145, 146	147, 148, 149, 150

PSALMS FOR SPECIAL OCCASIONS

One or more of the following Psalms may be used on the occasions specified:—

Eves of Holy-days and Holy-days.—1, 15, 24, 30, 34, 42, 43, 84, 91, 103, 111, 112, 113, 116, portions of 119, 131, 132, 138, 145, 146, 148, 149.

Rogation-days.—34, 62, 63, 65, 66, 67, 102, 121, 127, 144.

Dedication Festival.—24, 48, 84, 122, 132, 133, 134.

Thanksgiving for Harvest.—65, 67, 103, 104, 144, 145, 147, 148, 150.

For Home Missions and Missions beyond the Seas.—2, 45, 46, 47, 48, 67, 72, 85, 87, 96, 97, 100, 117.

Times of trouble or anxiety.—23, 25, 46, 77, 80, 86, 90, 130.

Occasions of thanksgiving.—30, 33, 65, 107, 111, 115, 138, 145, 146, 148, 150.

THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ

THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once, as is appointed.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, so as the most part will be read every year twice.

For Sundays and Holy-days Proper Lessons are appointed both from the Old Testament and from the New Testament. Whenever Proper Lessons are appointed, then the Lessons of the Ordinary Course shall be omitted for that time.

On occasions to be approved by the Bishop, other Lessons may with his consent be substituted for those which are here appointed.

To know what Lessons shall be read every day (according to the Lectionary of 1871), look for the day of the month in the Calendar following, and there ye shall find the chapters and portions of chapters that shall be read for the Lessons, both at Morning and Evening Prayer, except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If Evening Prayer is said at two different times in the same place of worship on any Sunday (except a Sunday for which alternative Second Lessons are specially appointed in the Table,) the Second Lesson at the second time may, at the discretion of the Minister, be any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels.

THE CALENDAR (1662)

WITH THE TABLE OF LESSONS (1871).

JANUARY HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			1st Lesson.	2nd Lesson.	1st Lesson.	2nd Lesson.
1	A	*Circumcision of our Lord*	....	....	....	....
2	b	....	Gen. 1, to *v.* 20	Matt. 1, *v.* 18	Gen. 1, *v.* 20 to 2, *v.* 4	Acts 1
3	c	....	.. 2, *v.* 4	.. 2	.. 3, to *v.* 20	.. 2, to *v.* 22
4	d	....	.. 3, *v.* 20 to 4, *v.* 16	.. 3	.. 4, *v.* 16	.. 2, *v.* 22
5	e	....	.. 5, to *v.* 28	.. 4, to *v.* 23	.. 5, *v.* 28 to 6, *v.* 9	.. 3
6	f	*Epiphany of our Lord* .	....	....	....	....
7	g	....	.. 6, *v.* 9	.. 4, *v.* 23 to 5, *v.* 13	.. 7	.. 4, to *v.* 32
8	A	Lucian, Priest and Martyr	.. 8	.. 5, *v.* 13 to *v.* 33	.. 9, to *v.* 20	.. 4, *v.* 32 to 5, *v.* 17
9	b	....	.. 11, to *v.* 10	.. 5, *v.* 33	.. 12	.. 5, *v.* 17
10	c	....	.. 13	.. 6, to *v.* 19	.. 14	.. 6
11	d	....	.. 15	.. 6, *v.* 19 to 7, *v.* 7	.. 16	.. 7, to *v.* 35
12	e	....	.. 17, to *v.* 23	.. 7, *v.* 7	.. 18, to *v.* 17	.. 7, *v.* 35 to 8, *v.* 5
13	f	Hilary, Bishop and Confessor	.. 18, *v.* 17	.. 8, to *v.* 18	.. 19, *v.* 12 to *v.* 30	.. 8, *v.* 5 to *v.* 26
14	g	....	.. 20	.. 8, *v.* 18	.. 21, to *v.* 22	.. 8, *v.* 26
15	A	....	.. 21, *v.* 33 to 22, *v.* 20	.. 9, to *v.* 18	.. 23	.. 9, to *v.* 23
16	b	....	.. 24, to *v.* 29	.. 9, *v.* 18	.. 24, *v.* 29 to *v.* 52	.. 9, *v.* 23
17	c	....	.. 24, *v.* 52	.. 10, to *v.* 24	.. 25, *v.* 5 to *v.* 19	.. 10, to *v.* 24
18	d	Prisca, Roman Virgin and Martyr	.. 25, *v.* 19	.. 10, *v.* 24	.. 26, to *v.* 18	.. 10, *v.* 24
19	e	....	.. 26, *v.* 18	.. 11	.. 27 to *v.* 30	.. 11
20	f	Fabian, Bishop of Rome and Martyr	.. 27, *v.* 30	.. 12, to *v.* 22	.. 28	.. 12
21	g	Agnes, Roman Virgin and Martyr	.. 29, to *v.* 21	.. 12, *v.* 22	.. 31, to *v.* 25	.. 13, to *v.* 26
22	A	Vincent, Spanish Deacon and Martyr	.. 31 *v.* 36	.. 13, to *v.* 24	.. 32, to *v.* 22	.. 13, *v.* 26
23	b	....	.. 32, *v.* 22	.. 13, *v.* 24 to *v.* 53	.. 33	.. 14
24	c	....	.. 35, to *v.* 21	.. 13, *v.* 53 to 14, *v.* 13	.. 37, to *v.* 12	.. 15, to *v.* 30
25	d	*Conversion of St. Paul* .	....	....	....	....
26	e	....	.. 37, *v.* 12	.. 14, *v.* 13	.. 39	.. 15, *v.* 30 to 16, *v.* 16
27	f	....	.. 40	.. 15, to *v.* 21	.. 41, to *v.* 17	.. 16, *v.* 16
28	g	....	.. 41, *v.* 17 to *v.* 53	.. 15, *v.* 21	.. 41, *v.* 53 to 42, *v.* 25	.. 17, to *v.* 16
29	A	....	.. 42, *v.* 25	.. 16, to *v.* 24	.. 43, to *v.* 25	.. 17, *v.* 16
30	b	....	.. 43, *v.* 25 to 44, *v.* 14	.. 16, *v.* 24 to 17, *v.* 14	.. 44, *v.* 14	.. 18, to *v.* 24
31	c	....	.. 45, to *v.* 25	..17, *v.* 14	.. 45, *v.* 25 to 46, *v.* 8	.. 18, *v.* 24 to 19, *v.* 21

THE CALENDAR (1662)

WITH THE TABLE OF LESSONS (1871).

FEBRUARY HATH XXVIII DAYS. And in every Leap Year 29 Days.			MORNING PRAYER.		EVENING PRAYER.	
			1ST LESSON.	2ND LESSON.	1ST LESSON.	2ND LESSON.
1	d	.... Fast.	Gen. 46, *v.* 26 to 47, *v.* 13	Matt. 18, to *v.* 21	Gen. 47, *v.* 13	Acts 19, *v.* 21
2	e	*Purification of Mary the Blessed Virgin*	....	.. 18, *v.* 21 to 19, *v.* 3	....	.. 20, to *v.* 17
3	f	Blasius, an Armenian B. and M.	.. 48	.. 19, *v.* 3 to *v.* 27	.. 49	.. 20, *v.* 17
4	g	....	.. 50	.. 19, *v.* 27 to 20, *v.* 17	Exod. 1	.. 21, to *v.* 17
5	A	Agatha, a Sicilian Virgin and Martyr	Exod. 2	.. 20, *v.* 17	.. 3	.. 21, *v.* 17 to *v.* 37
6	b	....	.. 4, to *v.* 24	.. 21, to *v.* 23	.. 4, *v.* 27 to 5, *v.* 15	.. 21, *v.* 37 to 22, *v.* 23
7	c	....	.. 5, *v.* 15 to 6, *v.* 14	.. 21, *v.* 23	.. 6, *v.* 28 to 7, *v.* 14	.. 22, *v.* 23 to 23, *v.* 12
8	d	....	.. 7, *v.* 14	.. 22, to *v.* 15	.. 8, to *v.* 20	.. 23, *v.* 12
9	e	....	.. 8, *v.* 20 to 9, *v.* 13	.. 22, *v.* 15 to *v.* 41	.. 9, *v.* 13	.. 24
10	f	....	.. 10, to *v.* 21	.. 22, *v.* 41 to 23, *v.* 13	.. 10, *v.* 21 & 11	.. 25
11	g	....	.. 12, to *v.* 21	.. 23, *v.* 13	.. 12, *v.* 21 to *v.* 43	.. 26
12	A	....	.. 12, *v.* 43 to 13, *v.* 17	.. 24, to *v.* 29	.. 13, *v.* 17 to 14, *v.* 10	.. 27, to *v.* 18
13	b	....	.. 14, *v.* 10	.. 24, *v.* 29	.. 15, to *v.* 22	.. 27, *v.* 18
14	c	Valentine, Bishop and Martyr	.. 15, *v.* 22 to 16, *v.* 11	.. 25, to *v.* 31	.. 16, *v.* 11	.. 28, to *v.* 17
15	d	....	.. 17	.. 25, *v.* 31	.. 18	.. 28, *v.* 17
16	e	....	.. 19	.. 26, to *v.* 31	.. 20, to *v.* 22	Rom. 1
17	f	....	.. 21, to *v.* 18	.. 26, *v.* 31 to *v.* 57	.. 22, *v.* 21 to 23, *v.* 10	.. 2, to *v.* 17
18	g	....	.. 23, *v.* 14	.. 26, *v.* 57	.. 24	.. 2, *v.* 17
19	A	....	.. 25, to *v.* 23	.. 27, to *v.* 27	.. 28, to *v.* 13	.. 3
20	b	....	.. 28, *v.* 29 to *v.* 42	.. 27, *v.* 27 to *v.* 57	.. 29, *v.* 35 to 30, *v.* 11	.. 4
21	c	....	.. 31	.. 27, *v.* 57	.. 32, to *v.* 15	.. 5
22	d	....	.. 32, *v.* 15	.. 28	.. 33, to *v.* 12	.. 6
23	e	.... Fast.	.. 33, *v.* 12 to 34, *v.* 10	Mark 1, to *v.* 21	.. 34, *v.* 10 to *v.* 27	.. 7
24	f	*St. Matthias,* Apostle and Martyr	....	.. 1, *v.* 21	....	.. 8, to *v.* 18
25	g	....	.. 34, *v.* 27	.. 2, to *v.* 23	.. 35, *v.* 29 to 36, *v.* 8	.. 8, *v.* 18
26	A	....	.. 39, *v.* 30	.. 2, *v.* 23 to 3, *v.* 13	.. 40, to *v.* 17	.. 9, to *v.* 19
27	b	....	.. 40, *v.* 17	.. 3, *v.* 13	Levit. 9, *v.* 22 to 10, *v.* 12	.. 9, *v.* 19
28	c	....	Levit. 14, to *v.* 23	.. 4, to *v.* 35	.. 16, to *v.* 23	.. 10
29	..	....	.. 19, to *v.* 19	Matt. 7	.. 19, *v.* 30 to 20, *v.* 9	.. 12
..	..	....	....	....	....	....
..	..	....	....	....	....	....

THE CALENDAR (1662)

WITH THE TABLE OF LESSONS (1871).

MARCH HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			1st Lesson.	2nd Lesson.	1st Lesson.	2nd Lesson.
1	d	David, Archbishop of Menevia	Levit. 25, to *v.* 18	Mark 4, *v.* 35 to 5, *v.* 21	Levit 25, *v.* 18 to *v.* 44	Rom. 11, to *v.* 25
2	e	Cedde, or Chad, Bishop of Litchfield	.. 26, to *v.* 21	.. 5, *v.* 21	.. 26, *v.* 21	.. 11, *v.* 25
3	f	....	Num. 6	.. 6, to *v.* 14	Num. 9, *v.* 15 to 10, *v.* 11	.. 12
4	g	....	.. 10, *v.* 11	.. 6, *v.* 14 to *v.* 30	.. 11, to *v.* 24	.. 13
5	A	....	.. 11, *v.* 24	.. 6, *v.* 30	.. 12	.. 14, & 15, to *v.* 8
6	b	....	.. 13, *v.* 17	.. 7, to *v.* 24	.. 14, to *v.* 26	.. 15, *v.* 8
7	c	Perpetua, Mauritan Martyr	.. 14, *v.* 26	.. 7, *v.* 24 to 8, *v.* 10	.. 16, to *v.* 23	.. 16
8	d	....	.. 16, *v.* 23	.. 8, *v.* 10 to 9, *v.* 2	.. 17	1 Cor. 1, to *v.* 26
9	e	....	.. 20, to *v.* 14	.. 9, *v.* 2 to *v.* 30	.. 20, *v.* 14	.. 1, *v.* 26 & 2
10	f	....	.. 21, to *v.* 10	.. 9, *v.* 30	.. 21, *v.* 10 to *v.* 32	.. 3
11	g	....	.. 22, to *v.* 22	.. 10, to *v.* 32	.. 22, *v.* 22	.. 4, to *v.* 18
12	A	Gregorius Magnus, Bp. of Rome and C.	.. 23	.. 10, *v.* 32	.. 24	.. 4, *v.* 18 & 5
13	b	....	.. 25	.. 11, to *v.* 27	.. 27, *v.* 12	.. 6
14	c	....	Deut. 1, to *v.* 19	.. 11, *v.* 27 to 12, *v.* 13	Deut. 1, *v.* 19	.. 7, to *v.* 25
15	d	....	.. 2, to *v.* 26	.. 12, *v.* 13 to *v.* 35	.. 2, *v.* 26 to 3, *v.* 18	.. 7, *v.* 25
16	e	....	.. 3, *v.* 18	.. 12, *v.* 35 to 13, *v.* 14	.. 4, to *v.* 25	.. 8
17	f	....	.. 4, *v.* 25 to *v.* 41	.. 13, *v.* 14	.. 5, to *v.* 22	.. 9
18	g	Edward, King of the West Saxons	.. 5, *v.* 22	.. 14, to *v.* 27	.. 6	.. 10, & 11, *v.* 1
19	A	....	.. 7, to *v.* 12	.. 14, *v.* 27 to *v.* 53	.. 7, *v.* 12	.. 11, *v.* 2 to *v.* 17
20	b	....	.. 8	.. 14, *v.* 53	.. 10, *v.* 8	.. 11, *v.* 17
21	c	Benedict, Abbot	.. 11, to *v.* 18	.. 15, to *v.* 42	.. 11, *v.* 18	.. 12, to *v.* 28
22	d	....	.. 15, to *v.* 16	.. 15, *v.* 42 & 16	.. 17, *v.* 8	.. 12, *v.* 28 & 13
23	e	....	.. 18, *v.* 9	Luke 1, to *v.* 26	.. 24, *v.* 5	.. 14, to *v.* 20
24	f	.... Fast.	.. 26	.. 1, *v.* 26 to *v.* 46	.. 27	.. 14, *v.* 20
25	g	*Annunciation of Virgin Mary*	....	.. 1, *v.* 46	....	.. 15, to *v.* 35
26	A	....	.. 28, to *v.* 15	.. 2, to *v.* 21	.. 28, *v.* 15 to *v.* 47	.. 15, *v.* 35
27	b	....	.. 28, *v.* 47	.. 2, *v.* 21	.. 29, *v.* 9	.. 16
28	c	....	.. 30	.. 3, to *v.* 23	.. 31, to *v.* 14	2 Cor. 1, to *v.* 23
29	d	....	.. 31, *v.* 14 to *v.* 30	.. 4, to *v.* 16	.. 31, *v.* 30 to 32, *v.* 44	.. 1, *v.* 23 to 2, *v.* 14
30	e	....	.. 32, *v.* 44	.. 4, *v.* 16	.. 33	.. 2, *v.* 14 & 3
31	f	....	.. 34	.. 5, to *v.* 17	Joshua 1	.. 4

THE CALENDAR (1662)

WITH THE TABLE OF LESSONS (1871).

APRIL HATH XXX DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			1st LESSON.	2nd LESSON.	1st LESSON.	2nd LESSON.
1	g	....	Joshua 2	Luke 5, *v.* 17	Joshua 3	2 Cor. 5
2	A	....	.. 4	.. 6, to *v.* 20	.. 5	.. 6, & 7, *v.* 1
3	b	Richard, Bishop of Chichester	.. 6	.. 6, *v.* 20	.. 7	.. 7, *v.* 2
4	c	Ambrose, Bishop of Milan	.. 9, *v.* 3	.. 7, to *v.* 24	.. 10, to *v.* 16	.. 8
5	d	....	.. 21, *v.* 43 to 22, *v.* 11	.. 7, *v.* 24	.. 22, *v.* 11	.. 9
6	e	....	.. 23	.. 8, to *v.* 26	.. 24	.. 10
7	f	....	Judges 2	.. 8, *v.* 26	Judges 4	.. 11, to *v.* 30
8	g	....	.. 5	.. 9, to *v.* 28	.. 6, to *v.* 24	.. 11, *v.* 30 to 12, *v.* 14
9	A	....	.. 6, *v.* 24	.. 9, *v.* 28 to *v.* 51	.. 7	.. 12, *v.* 14 & 13
10	b	....	.. 8, *v.* 32 to 9, *v.* 25	.. 9, *v.* 51 to 10, *v.* 17	.. 10	Gal. 1
11	c	....	.. 11, to *v.* 29	.. 10, *v.* 17	.. 11, *v.* 29	.. 2
12	d	....	.. 13	.. 11, to *v.* 29	.. 14	.. 3
13	e	....	.. 15	.. 11, *v.* 29	.. 16	.. 4, to *v.* 21
14	f	....	Ruth 1	.. 12, to *v.* 35	Ruth 2	.. 4, *v.* 21 to 5, *v.* 13
15	g	....	.. 3	.. 12, *v.* 35	.. 4	.. 5, *v.* 13
16	A	....	1 Sam. 1	.. 13, to *v.* 18	1 Sam. 2, to *v.* 21	.. 6
17	b	....	.. 2, *v.* 21	.. 13, *v.* 18	.. 3	Eph. 1
18	c	....	.. 4	.. 14, to *v.* 25	.. 5	.. 2
19	d	Alphege, Archbishop of Canterbury	.. 6	.. 14, *v.* 25 to 15, *v.* 11	.. 7	.. 3
20	e	....	.. 8	.. 15, *v.* 11	.. 9	.. 4, to *v.* 25
21	f	....	.. 10	.. 16	.. 11	.. 4, *v.* 25 to 5, *v.* 22
22	g	....	.. 12	.. 17, to *v.* 20	.. 13	.. 5, *v.* 22 to 6, *v.* 10
23	A	St. George, Martyr....	.. 14, to *v.* 24	.. 17, *v.* 20	.. 14, *v.* 24 to *v.* 47	.. 6, *v.* 10
24	b	....	.. 15	.. 18, to *v.* 31	.. 16	Phil. 1
25	c	*St. Mark*, Evangelist and Martyr	....	.. 18, *v.* 31 to 19, *v.* 11	....	.. 2
26	d	....	.. 17, to *v.* 31	.. 19, *v.* 11 to *v.* 28	.. 17, *v.* 31 to *v.* 55	.. 3
27	e	....	.. 17, *v.* 55 to 18, *v.* 17	.. 19, *v.* 28	.. 19	.. 4
28	f	....	.. 20, to *v.* 18	.. 20, to *v.* 27	.. 20, *v.* 18	Col. 1, to *v.* 21
29	g	....	.. 21	.. 20, *v.* 27 to 21, *v.* 5	.. 22	.. 1, *v.* 21 to 2, *v.* 8
30	A	....	.. 23	.. 21, *v.* 5	.. 24, & 25, *v.* 1	.. 2, *v.* 8
..	..	....	....	....	....	....

THE CALENDAR (1662)

WITH THE TABLE OF LESSONS (1871).

MAY HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			1ST LESSON.	2ND LESSON.	1ST LESSON.	2ND LESSON.
1	b	*St. Philip and St. James,* Apostles and Martyrs	. . . .	. . . .	. . . .	Colos. 3, to *v.* 18
2	c	. . . .	1 Sam. 26	Luke 22, to *v.* 31	1 Sam. 28, *v.* 3	. . 3, *v.* 18 to 4, *v.* 7
3	d	Invention of the Cross .	. . 31	. . 22, *v.* 31 to *v.* 54	2 Sam. 1	. . 4, *v.* 7
4	e	. . . .	2 Sam. 3, *v.* 17	. . 22, *v.* 54	. . 4	1 Thess. 1
5	f	. . . .	. . 6	. . 23, to *v.* 26	. . 7, to *v.* 18	. . 2
6	g	St. John Evangelist ante portam Latinam	. . 7, *v.* 18	. . 23, *v.* 26 to *v.* 50	. . 9	. . 3
7	A	. . . .	. . 11	. . 23, *v.* 50 to 24, *v.* 13	. . 12, to *v.* 24	. . 4
8	b	. . . .	. . 13, *v.* 38 to 14, *v.* 26	. . 24, *v.* 13	. . 15, to *v.* 16	. . 5
9	c	. . . .	. . 15, *v.* 16	John 1, to *v.* 29	. . 16, to *v.* 15	2 Thess. 1
10	d	. . . .	. . 16, *v.* 15 to 17, *v.* 24	. . 1, *v.* 29	. . 17, *v.* 24 to 18, *v.* 18	. . 2
11	e	. . . .	. . 18, *v.* 18	. . 2	. . 19, to *v.* 24	. . 3
12	f	. . . .	. . 19, *v.* 24	. . 3, to *v.* 22	. . 21, to *v.* 15	1 Tim. 1, to *v.* 18
13	g	. . . .	. . 23, to *v.* 24	. . 3, *v.* 22	. . 24	. . 1, *v.* 18 & 2
14	A	. . . .	1 Kings 1, to *v.* 28	. . 4, to *v.* 31	1 Kings 1, *v.* 28 to *v.* 49	. . 3
15	b	. . . .	1 Chron. 29, *v.* 10	. . 4, *v.* 31	. . 3	. . 4
16	c	. . . .	1 Kings 4, *v.* 20	. . 5, to *v.* 24	. . 5	. . 5
17	d	. . . .	. . 6, to *v.* 15	. . 5, *v.* 24	. . 8, to *v.* 22	. . 6
18	e	. . . .	. . 8, *v.* 22 to *v.* 54	. . 6, to *v.* 22	. . 8, *v.* 54 to 9, *v.* 10	2 Tim. 1
19	f	Dunstan, Archbishop of Canterbury	. . 10	. . 6, *v.* 22 to *v.* 41	. . 11, to *v.* 26	. . 2
20	g	. . . .	. . 11, *v.* 26	. . 6, *v.* 41	. . 12, to *v.* 25	. . 3
21	A	. . . .	. . 12, *v.* 25 to 13, *v.* 11	. . 7, to *v.* 25	. . 13, *v.* 11	. . 4
22	b	. . . .	. . 14, to *v.* 21	. . 7, *v.* 25	. . 15, *v.* 25 to 16, *v.* 8	Titus 1
23	c	. . . .	. . 16, *v.* 8	. . 8, to *v.* 31	. . 17	. . 2
24	d	. . . .	. . 18, to *v.* 17	. . 8, *v.* 31	. . 18, *v.* 17	. . 3
25	e	. . . .	. . 19	. . 9, to *v.* 39	. . 21	Philemon
26	f	Augustin, the first Archbishop of Canterbury	. . 22, to *v.* 41	. . 9, *v.* 39 to 10, *v.* 22	2 Kings 1	Heb. 1
27	g	Venerable Bede, Presbyter	2 Kings 2	. . 10, *v.* 22	. . 4, *v.* 8	. . 2, & 3, to *v.* 7
28	A	. . . .	. . 5	. . 11, to *v.* 17	. . 6, to *v.* 24	. . 3, *v.* 7 to 4, *v.* 14
29	b	. . . .	. . 6, *v.* 24	. . 11, *v.* 17 to *v.* 47	. . 7	. . 4, *v.* 14 & 5
30	c	. . . .	. . 8, to *v.* 16	. . 11, *v.* 47 to 12, *v.* 20	. . 9	. . 6
31	d	. . . .	. . 10, to *v.* 18	. . 12, *v.* 20	. . 10, *v.* 18	. . 7

THE CALENDAR (1662)

WITH THE TABLE OF LESSONS (1871).

JUNE HATH XXX DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			1ST LESSON.	2ND LESSON.	1ST LESSON.	2ND LESSON.
1	e	Nicomede, Roman Priest and Martyr	2 Kings 13	John 13, to *v.* 21	2 Kings 17, to *v.* 24	Heb. 8
2	f	....	.. 17, *v.* 24	.. 13, *v.* 21	2 Chron. 12	.. 9
3	g	....	2 Chron. 13	.. 14	.. 14	.. 10, to *v.* 19
4	A	....	.. 15	.. 15	.. 16, & 17, to *v.* 14	.. 10, *v.* 19
5	b	Boniface, Bishop of Mentz and Martyr	.. 19	.. 16, to *v.* 16	.. 20, to *v.* 31	.. 11, to *v.* 17
6	c	....	.. 20, *v.* 31 & 21	.. 16, *v.* 16	.. 22	.. 11, *v.* 17
7	d	....	.. 23	.. 17	.. 24	.. 12
8	e	....	.. 25	.. 18, to *v.* 28	.. 26, & 27	.. 13
9	f	....	.. 28	.. 18, *v.* 28	2 Kings 18, to *v.* 9	James 1
10	g	....	.. 29, *v.* 3 to *v.* 21	.. 19, to *v.* 25	2 Chron. 30, & 31, *v.* 1	.. 2
11	A	*St. Barnabas*, Apostle and Martyr	....	....	....	....
12	b	....	2 Kings 18, *v.* 13	.. 19, *v.* 25	2 Kings 19, to *v.* 20	.. 3
13	c	....	.. 19, *v.* 20	.. 20, to *v.* 19	.. 20	.. 4
14	d	....	Is. 38, *v.* 9 to *v.* 21	.. 20, *v.* 19	2 Chron. 33	.. 5
15	e	....	2 Kings 22	.. 21	2 Kings 23, to *v.* 21	1 Peter 1, to *v.* 22
16	f	....	.. 23, *v.* 21 to 24, *v.* 8	Acts 1	.. 24, *v.* 8 to 25, *v.* 8	.. 1, *v.* 22 to 2, *v.* 11
17	g	St. Alban, Martyr	.. 25, *v.* 8	.. 2, to *v.* 22	Ezra 1, & 3	.. 2, *v.* 11 to 3, *v.* 8
18	A	....	Ezra 4	.. 2, *v.* 22	.. 5	.. 3, *v.* 8 to 4, *v.* 7
19	b	....	.. 7	.. 3	.. 8, *v.* 15	.. 4, *v.* 7
20	c	Translation of Edward, King of the W. Saxons	.. 9	.. 4, to *v.* 32	.. 10, to *v.* 20	.. 5
21	d	....	Nehem. 1	.. 4, *v.* 32 to 5, *v.* 17	Nehem. 2	2 Peter 1
22	e	....	.. 4	.. 5, *v.* 17	.. 5	.. 2
23	f	.... Fast.	.. 6, & 7, to *v.* 5	.. 6	.. 7, *v.* 73 & 8	.. 3
24	g	*Nativity of St. John Baptist*	....	....	....	....
25	A	....	.. 13, to *v.* 15	.. 7, to *v.* 35	.. 13, *v.* 15	1 John 1
26	b	....	Esther 1	.. 7, *v.* 35 to 8, *v.* 5	Esther 2, *v.* 15 & 3	.. 2, to *v.* 15
27	c	....	.. 4	.. 8, *v.* 5 to *v.* 26	.. 5	.. 2, *v.* 15
28	d	.... Fast.	.. 6	.. 8, *v.* 26	.. 7	.. 3, to *v.* 16
29	e	*St. Peter*, Apostle and Martyr	....	....	....	....
30	f	....	Job 1	.. 9, to *v.* 23	Job 2	.. 3, *v.* 16 to 4, *v.* 7
..	..	....	....	....	....	....

THE CALENDAR (1662)

WITH THE TABLE OF LESSONS (1871).

JULY HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			1st Lesson.	2nd Lesson.	1st Lesson.	2nd Lesson.
1	g	....	Job 3	Acts 9, *v.* 23	Job 4	1 John 4, *v.* 7
2	A	Visitation of the Blessed Virgin Mary	.. 5	.. 10, to *v.* 24	.. 6	.. 5
3	b	....	.. 7	.. 10, *v.* 24	.. 9	2 John
4	c	Translation of St. Martin, Bishop and Conf.	.. 10	.. 11	.. 11	3 John
5	d	....	.. 12	.. 12	.. 13	Jude
6	e	....	.. 14	.. 13, to *v.* 26	.. 16	Matt. 1, *v.* 18
7	f	....	.. 17	.. 13, *v.* 26	.. 19	.. 2
8	g	....	.. 21	.. 14	.. 22, *v.* 12 to *v.* 29	.. 3
9	A	....	.. 23	.. 15, to *v.* 30	.. 24	.. 4, to *v.* 23
10	b	....	.. 25, & 26	.. 15, *v.* 30 to 16, *v.* 16	.. 27	.. 4, *v.* 23 to 5, *v.* 13
11	c	....	.. 28	.. 16, *v.* 16	.. 29, & 30, *v.* 1	.. 5, *v.* 13 to *v.* 33
12	d	....	.. 30, *v.* 12 to *v.* 27	.. 17, to *v.* 16	.. 31, *v.* 13	.. 5, *v.* 33
13	e	....	.. 32	.. 17, *v.* 16	.. 38, to *v.* 39	.. 6, to *v.* 19
14	f	....	.. 38, *v.* 39 & 39	.. 18, to *v.* 24	.. 40	.. 6, *v.* 19 to 7, *v.* 7
15	g	Swithun, Bishop of Winchester, Translation	.. 41	.. 18, *v.* 24 to 19, *v.* 21	.. 42	.. 7, *v.* 7
16	A	....	Prov. 1, to *v.* 20	.. 19, *v.* 21	Prov. 1, *v.* 20	.. 8, to *v.* 18
17	b	....	.. 2	.. 20, to *v.* 17	.. 3, to *v.* 27	.. 8, *v.* 18
18	c	....	.. 3, *v.* 27 to 4, *v.* 20	.. 20, *v.* 17	.. 4, *v.* 20 to 5, *v.* 15	.. 9, to *v.* 18
19	d	....	.. 5, *v.* 15	.. 21, to *v.* 17	.. 6, to *v.* 20	.. 9, *v.* 18
20	e	Margaret, Virgin and Martyr, at Antioch	.. 7	.. 21, *v.* 17 to *v.* 37	.. 8	.. 10, to *v.* 24
21	f	....	.. 9	.. 21, *v.* 37 to 22, *v.* 23	.. 10, *v.* 16	.. 10, *v.* 24
22	g	St. Mary Magdalen....	.. 11, to *v.* 15	.. 22, *v.* 23 to 23, *v.* 12	.. 11, *v.* 15	.. 11
23	A	....	.. 12, *v.* 10	.. 23, *v.* 12	.. 13	.. 12, to *v.* 22
24	b	.... Fast.	.. 14, *v.* 9 to *v.* 28	.. 24	.. 14, *v.* 28 to 15, *v.* 18	.. 12, *v.* 22
25	c	*St. James*, Apostle and Martyr	....	....	....	.. 13, to *v.* 24
26	d	St. Anne, Mother to the Blessed Virgin Mary	.. 15, *v.* 18	.. 25	.. 16, to *v.* 20	.. 13, *v.* 24 to *v.* 53
27	e	....	.. 16, *v.* 31 to 17, *v.* 18	.. 26	.. 18, *v.* 10	.. 13, *v.* 53 to 14, *v.* 13
28	f	....	.. 19, *v.* 13	.. 27	.. 20, to *v* 23	.. 14, *v.* 13
29	g	....	.. 21, to *v.* 17	.. 28, to *v.* 17	.. 22, to *v.* 17	.. 15, to *v.* 21
30	A	....	.. 23, *v.* 10	.. 28, *v.* 17	.. 24, *v.* 21	.. 15, *v.* 21
31	b	....	.. 25	Rom. 1	.. 26, to *v.* 21	.. 16, to *v.* 24

THE CALENDAR (1662)

WITH THE TABLE OF LESSONS (1871).

AUGUST HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			1ST LESSON.	2ND LESSON.	1ST LESSON.	2ND LESSON.
1	c	Lammas day	Prov. 27, to *v.* 23	Rom. 2, to *v.* 17	Prov. 28, to *v.* 15	Matt. 16, *v.* 24 to 17, *v.* 14
2	d		.. 30, to *v* 18	.. 2, *v.* 17	.. 31, *v.* 10	.. 17, *v.* 14
3	e		Eccles. 1	.. 3	Eccles. 2, to *v.* 12	.. 18, to *v.* 21
4	f		.. 3	.. 4	.. 4	.. 18, *v.* 21 to 19, *v.* 3
5	g		.. 5	.. 5	.. 6	.. 19, *v.* 3 to *v* 27
6	A	Transfiguration of our Lord	.. 7	.. 6	.. 8	.. 19, *v.* 27 to 20, *v.* 17
7	b	Name of Jesus	.. 9	.. 7	.. 11	.. 20, *v.* 17
8	c		.. 12	.. 8, to *v.* 18	Jeremiah 1	.. 21, to *v.* 23
9	d		Jeremiah 2, to *v.* 14	.. 8, *v.* 18	.. 5, to *v.* 19	.. 21, *v.* 23
10	e	St. Laurence, Archd. of Rome and Martyr	.. 5, *v.* 19	.. 9, to *v.* 19	.. 6, to *v.* 22	.. 22, to *v.* 15
11	f		.. 7, to *v.* 17	.. 9, *v.* 19	.. 8, *v.* 4	.. 22, *v.* 15 to *v.* 41
12	g		.. 9, to *v.* 17	.. 10	.. 13, *v.* 8 to *v.* 24	.. 22, *v.* 41 to 23, *v.* 13
13	A		.. 15	.. 11, to *v.* 25	.. 17, to *v.* 19	.. 23, *v.* 13
14	b		.. 18 to *v.* 18	.. 11, *v.* 25	.. 19	.. 24, to *v.* 29
15	c		.. 21	.. 12	.. 22, to *v.* 13	.. 24, *v.* 29
16	d		.. 22, *v.* 13	.. 13	.. 23, to *v.* 16	.. 25, to *v.* 31
17	e		.. 24	.. 14, & 15, to *v.* 8	.. 25, to *v.* 15	.. 25, *v.* 31
18	f		.. 26	.. 15, *v.* 8	.. 28	.. 26, to *v.* 31
19	g		.. 29, *v.* 4 to *v.* 20	.. 16	.. 30	.. 26, *v.* 31 to *v.* 57
20	A		.. 31, to *v.* 15	1 Cor. 1, to *v.* 26	.. 31, *v.* 15 to *v.* 38	.. 26, *v.* 57
21	b		.. 33, to *v.* 14	.. 1, *v.* 26 & 2	.. 33, *v.* 14	.. 27, to *v.* 27
22	c		.. 35	.. 3	.. 36, to *v.* 14	.. 27, *v.* 27 to *v.* 57
23	d	Fast.	.. 36, *v.* 14	.. 4, to *v.* 18	.. 38, to *v.* 14	.. 27, *v.* 57
24	e	*St. Bartholomew*, Apostle and Martyr	....	.. 4, *v.* 18 & 5	....	.. 28
25	f		.. 38, *v.* 14	.. 6	.. 39	Mark 1, to *v.* 21
26	g		.. 50, to *v.* 21	.. 7, to *v.* 25	.. 51, *v.* 54	.. 1, *v.* 21
27	A		Ezek. 1, to *v.* 15	.. 7, *v.* 25	Ezek. 1, *v.* 15	.. 2, to *v.* 23
28	b	St. Augustin, Bishop of Hippo, Conf. and Dr.	.. 2	.. 8	.. 3, to *v.* 15	.. 2, *v.* 23 to 3, *v.* 13
29	c	Beheading of St. John Baptist	.. 3, *v.* 15	.. 9	8	.. 3, *v.* 13
30	d		.. 9	.. 10, & 11, *v.* 1	.. 11, *v.* 14	.. 4, to *v.* 35
31	e		.. 12, *v.* 17	.. 11, *v.* 2 to *v.* 17	.. 13, to *v.* 17	.. 4, *v.* 35 to 5, *v.* 21

THE CALENDAR (1662)

WITH THE TABLE OF LESSONS (1871).

SEPTEMBER HATH XXX DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			1st lesson.	2nd lesson.	1st lesson.	2nd lesson.
1	f	Giles, Abbot and Confessor	Ezek. 13, *v.* 17	1 Cor. 11, *v.* 17	Ezek. 14, to *v.* 12	Mark 5, *v.* 21
2	g	....	.. 14, *v.* 12	.. 12, to *v.* 28	.. 16, *v.* 44	.. 6, to *v.* 14
3	A	....	.. 18, to *v.* 19	.. 12, *v.* 28 & 13	.. 18, *v.* 19	.. 6, *v.* 14 to *v.* 30
4	b	....	.. 20, to *v.* 18	.. 14, to *v.* 20	.. 20, *v.* 18 to *v.* 33	.. 6, *v.* 30
5	c	....	.. 20, *v.* 33 to *v.* 44	.. 14, *v.* 20	.. 22, *v.* 23	.. 7, to *v.* 24
6	d	....	.. 24, *v.* 15	.. 15, to *v.* 35	.. 26	.. 7, *v.* 24 to 8, *v.* 10
7	e	Evurtius, Bishop of Orleans	.. 27, to *v.* 26	.. 15, *v.* 35	.. 27, *v.* 26	.. 8, *v.* 10 to 9, *v.* 2
8	f	Nativity of the Blessed Virgin Mary	.. 28, to *v.* 20	.. 16	.. 31	.. 9, *v.* 2 to *v.* 30
9	g	....	.. 32, to *v.* 17	2 Cor. 1, to *v.* 23	.. 33, to *v.* 21	.. 9, *v.* 30
10	A	....	.. 33, *v.* 21	.. 1, *v.* 23 to 2, *v.* 14	.. 34, to *v.* 17	.. 10, to *v.* 32
11	b	....	.. 34, *v.* 17	.. 2, *v.* 14 & 3	.. 36, *v.* 16 to *v.* 33	.. 10, *v.* 32
12	c	....	.. 37, to *v.* 15	.. 4	.. 37, *v.* 15	.. 11, to *v.* 27
13	d	....	.. 47, to *v.* 13	.. 5	Dan. 1	.. 11, *v.* 27 to 12, *v.* 13
14	e	Holy Cross day.......	Dan. 2, to *v.* 24	.. 6, & 7, *v.* 1	.. 2, *v.* 24	.. 12, *v.* 13 to *v.* 35
15	f	....	.. 3	.. 7, *v.* 2	.. 4, to *v.* 19	.. 12, *v.* 35 to 13, *v.* 14
16	g	....	.. 4, *v.* 19	.. 8	.. 5, to *v.* 17	.. 13, *v.* 14
17	A	Lambert, Bishop and Martyr	.. 5, *v.* 17	.. 9	.. 6	.. 14, to *v.* 27
18	b	....	.. 7, to *v.* 15	.. 10	.. 7, *v.* 15	.. 14, *v.* 27 to *v.* 53
19	c	....	.. 9, to *v.* 20	.. 11, to *v.* 30	.. 9, *v.* 20	.. 14, *v.* 53
20	d	.... Fast.	.. 10, to *v.* 20	.. 11, *v.* 30 to 12, *v.* 14	.. 12	.. 15, to *v.* 42
21	e	*St. Matthew*, Apostle, Evangelist and M.	....	.. 12, *v.* 14 & 13	....	.. 15, *v.* 42 & 16
22	f	....	Hosea 2, *v.* 14	Gal. 1	Hosea 4, to *v.* 13	Luke 1, to *v.* 26
23	g	....	.. 5, *v.* 8 to 6, *v.* 7	.. 2	.. 7, *v.* 8	.. 1, *v.* 26 to *v.* 57
24	A	....	.. 8	.. 3	.. 9	.. 1, *v.* 57
25	b	....	.. 10	.. 4, to *v.* 21	.. 11, & 12, to *v.* 7	.. 2, to *v.* 21
26	c	St. Cyprian, Archbishop of Carthage and M.	.. 13, to *v.* 15	.. 4, *v.* 21 to 5, *v.* 13	.. 14	.. 2, *v.* 21
27	d	....	Joel 1	.. 5, *v.* 13	Joel, 2, to *v.* 15	.. 3, to *v.* 23
28	e	....	.. 2, *v.* 15 to *v.* 28	.. 6	.. 2, *v.* 28 to 3, *v.* 9	.. 4, to *v.* 16
29	f	*St. Michael and All Angels*	....	....	....	....
30	g	St. Jerome, Priest, Confessor and Doctor	.. 3, *v.* 9	Eph. 1	Amos 1, & 2, to *v.* 4	.. 4, *v.* 16
..	..	....	....	....	....	....

THE CALENDAR (1662)

WITH THE TABLE OF LESSONS (1871).

OCTOBER HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			1st LESSON.	2nd LESSON.	1st LESSON.	2nd LESSON.
1	A	Remigius, Bishop of Rhemes	Amos 2, *v.* 4 to 3, *v.* 9	Eph. 2	Amos 4, *v.* 4	Luke 5, to *v.* 17
2	b	....	.. 5, to *v.* 18	.. 3	.. 5, *v.* 18 to 6, *v.* 9	.. 5, *v.* 17
3	c	....	.. 7	.. 4, to *v.* 25	.. 8	.. 6, to *v.* 20
4	d	....	.. 9	.. 4, *v.* 25 to 5, *v.* 22	Obadiah	.. 6, *v.* 20
5	e	....	Jonah 1	.. 5, *v.* 22 to 6, *v.* 10	Jonah 2	.. 7, to *v.* 24
6	f	Faith, Virgin and Martyr	.. 3	.. 6, *v.* 10	.. 4	.. 7, *v.* 24
7	g	....	Micah 1, to *v.* 10	Phil. 1	Micah 2	.. 8, to *v.* 26
8	A	....	.. 3	.. 2	.. 4	.. 8, *v.* 26
9	b	St. Denys, Areopagite, Bishop and Martyr	.. 5	.. 3	.. 6	.. 9, to *v.* 28
10	c	....	.. 7	.. 4	Nahum 1	.. 9, *v.* 28 to *v.* 51
11	d	....	Nahum 2	Col. 1, to *v.* 21	.. 3	.. 9, *v.* 51 to 10, *v.* 17
12	e	....	Habak. 1	.. 1, *v.* 21 to 2, *v.* 8	Habak. 2	.. 10, *v.* 17
13	f	Translation of King Edward Confessor	.. 3	.. 2, *v.* 8	Zeph. 1, to *v.* 14	.. 11, to *v.* 29
14	g	....	Zeph. 1, *v.* 14 to 2, *v.* 4	.. 3, to *v.* 18	.. 2, *v.* 4	.. 11, *v.* 29
15	A	....	.. 3	.. 3, *v.* 18 & 4	Haggai 1	.. 12, to *v.* 35
16	b	....	Haggai 2, to *v.* 10	1 Thess. 1	.. 2, *v.* 10	.. 12, *v.* 35
17	c	Etheldrede, Virgin....	Zech. 1, to *v.* 18	.. 2	Zech. 1, *v.* 18 & 2	.. 13, to *v.* 18
18	d	*St. Luke*, Evangelist ..	....	.. 3	....	.. 13, *v.* 18
19	e	....	.. 3	.. 4	.. 4	.. 14, to *v.* 25
20	f	....	.. 5	.. 5	.. 6	.. 14, *v.* 25 to 15, *v.* 11
21	g	....	.. 7	2 Thess. 1	.. 8, to *v.* 14	.. 15, *v.* 11
22	A	....	.. 8, *v.* 14	.. 2	.. 9, *v.* 9	.. 16
23	b	....	.. 10	.. 3	.. 11	.. 17, to *v.* 20
24	c	....	.. 12	1 Tim. 1, to *v.* 18	.. 13	.. 17, *v.* 20
25	d	Crispin, Martyr.......	.. 14	.. 1, *v.* 18 & 2	Mal. 1	.. 18, to *v.* 31
26	e	....	Mal. 2	.. 3	.. 3, to *v.* 13	.. 18, *v.* 31 to 19, *v.* 11
27	f	.... Fast.	.. 3, *v.* 13 & 4	.. 4	Wisdom 1	.. 19, *v.* 11 to *v.* 28
28	g	*St. Simon & St. Jude,* Apostles and Martyrs	....	.. 5	....	.. 19, *v.* 28
29	A	....	Wisdom 2	.. 6	.. 4, *v.* 7	.. 20, to *v.* 27
30	b	....	.. 6, to *v.* 22	2 Tim. 1	.. 6, *v.* 22 to 7, *v.* 15	.. 20, *v.* 27 to 21, *v.* 5
31	c	.... Fast.	.. 7, *v.* 15	.. 2	.. 8, to *v.* 19	.. 21, *v.* 5

THE CALENDAR (1662)

WITH THE TABLE OF LESSONS (1871).

NOVEMBER HATH XXX DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			1st lesson.	2nd lesson.	1st lesson.	2nd lesson.
1	d	*All Saints' Day*.......	....	....	....	....
2	e	....	Wisdom 9	2 Tim. 3	Wisdom 11, to *v.* 15	Luke 22, to *v.* 31
3	f	....	.. 11, *v.* 15 to 12, *v.* 3	.. 4	.. 17	.. 22, *v.* 31 to *v.* 54
4	g	....	Ecclus. 1, to *v.* 14	Titus 1	Ecclus. 2	.. 22, *v.* 54
5	A	....	.. 3, *v.* 17 to *v.* 30	.. 2	.. 4, *v.* 10	.. 23, to *v.* 26
6	b	Leonard, Confessor ...	.. 5	.. 3	.. 7, *v.* 27	.. 23, *v.* 26 to *v.* 50
7	c	....	.. 10, *v.* 18	Philemon	.. 14, to *v.* 20	.. 23, *v.* 50 to 24, *v.* 13
8	d	....	.. 15, *v.* 9	Heb. 1	.. 16, *v.* 17	.. 24, *v.* 13
9	e	....	.. 18, to *v.* 15	.. 2, & 3, to *v.* 7	.. 18, *v.* 15	John 1, to *v.* 29
10	f	....	.. 19, *v.* 13	.. 3, *v.* 7 to 4, *v.* 14	.. 22, *v.* 6 to *v.* 24	.. 1, *v.* 29
11	g	St. Martin, Bishop and Confessor	.. 24, to *v.* 24	.. 4, *v.* 14 & 5	.. 24, *v.* 24	.. 2
12	A	....	.. 33, *v.* 7 to *v.* 23	.. 6	.. 34, *v.* 15	.. 3, to *v.* 22
13	b	Britius, Bishop	.. 35	.. 7	.. 37, *v.* 8 to *v.* 19	.. 3, *v.* 22
14	c	....	.. 39, to *v.* 13	.. 8	.. 39, *v.* 13	.. 4, to *v.* 31
15	d	Machutus, Bishop	.. 41, to *v.* 14	.. 9	.. 42, *v.* 15	.. 4, *v.* 31
16	e	....	.. 44, to *v.* 16	.. 10, to *v.* 19	.. 50, to *v.* 25	.. 5, to *v.* 24
17	f	Hugh, Bishop of Lincoln	.. 51, *v.* 10	.. 10, *v.* 19	Baruch 4, to *v.* 21	.. 5, *v.* 24
18	g	....	Baruch 4, *v.* 36 & 5	.. 11, to *v.* 17	Isaiah 1, to *v.* 21	.. 6, to *v.* 22
19	A	....	Isaiah 1, *v.* 21	.. 11, *v.* 17	.. 2	.. 6, *v.* 22 to *v.* 41
20	b	Edmund, King and Martyr	.. 3, to *v.* 16	.. 12	.. 4, *v.* 2	.. 6, *v.* 41
21	c	....	.. 5, to *v.* 18	.. 13	.. 5, *v.* 18	.. 7, to *v.* 25
22	d	Cecilia, Virgin and Martyr	.. 6	James 1	.. 7, to *v.* 17	.. 7, *v.* 25
23	e	St. Clement I, Bishop of Rome and Martyr	.. 8, *v.* 5 to *v.* 18	.. 2	.. 8, *v.* 18 to 9, *v.* 8	.. 8, to *v.* 31
24	f	....	.. 9, *v.* 8 to 10, *v.* 5	.. 3	.. 10, *v.* 5 to *v.* 20	.. 8, *v.* 31
25	g	Catherine, Virgin and Martyr	.. 10, *v.* 20	.. 4	.. 11, to *v.* 10	.. 9, to *v.* 39
26	A	....	.. 11, *v.* 10	.. 5	.. 12	.. 9, *v.* 39 to 10, *v.* 22
27	b	....	.. 13	1 Pet. 1, to *v.* 22	.. 14, to *v.* 24	.. 10, *v.* 22
28	c	....	.. 17	.. 1, *v.* 22 to 2, *v.* 11	.. 18	.. 11, to *v.* 17
29	d	.... Fast.	.. 19, to *v.* 16	.. 2, *v.* 11 to 3, *v.* 8	.. 19, *v.* 16	.. 11, *v.* 17 to *v.* 47
30	e	*St. Andrew*, Apostle and Martyr	....	....	....	....
..	..	....	....	....	....	....

THE CALENDAR (1662)

WITH THE TABLE OF LESSONS (1871).

DECEMBER HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			1ST LESSON.	2ND LESSON.	1ST LESSON.	2ND LESSON.
1	f	....	Isaiah 21, to *v.* 13	1 Pet. 3, *v.* 8 to 4, *v.* 7	Isaiah 22, to *v.* 15	John 11, *v.* 47 to 12, *v.* 20
2	g	....	.. 22, *v.* 15	.. 4, *v.* 7	.. 23	.. 12, *v.* 20
3	A	....	.. 24	.. 5	.. 25	.. 13, to *v.* 21
4	b	....	.. 26, to *v.* 20	2 Pet. 1	.. 26, *v.* 20 & 27	.. 13, *v.* 21
5	c	....	.. 28, to *v.* 14	.. 2	.. 28, *v.* 14	.. 14
6	d	Nicolas, Bishop of Myra in Lycia	.. 29, to *v.* 9	.. 3	.. 29, *v.* 9	.. 15
7	e	....	.. 30, to *v.* 18	1 John 1	.. 30, *v.* 18	.. 16, to *v.* 16
8	f	Conception of the Blessed Virgin Mary	.. 31	.. 2, to *v.* 15	.. 32	.. 16, *v.* 16
9	g	....	.. 33	.. 2, *v.* 15	.. 34	.. 17
10	A	....	.. 35	.. 3, to *v.* 16	.. 40, to *v.* 12	.. 18, to *v.* 28
11	b	....	.. 40, *v.* 12	.. 3, *v.* 16 to 4, *v.* 7	.. 41, to *v.* 17	.. 18, *v.* 28
12	c	....	.. 41, *v.* 17	.. 4, *v.* 7	.. 42, to *v.* 18	.. 19, to *v.* 25
13	d	Lucy, Virgin and Martyr	.. 42, *v.* 18 to 43, *v.* 8	.. 5	.. 43, *v.* 8	.. 19, *v.* 25
14	e	....	.. 44, to *v.* 21	2 John	.. 44, *v.* 21 to 45, *v.* 8	.. 20, to *v.* 19
15	f	....	.. 45, *v.* 8	3 John	.. 46	.. 20, *v.* 19
16	g	O Sapientia	.. 47	Jude	.. 48	.. 21
17	A	....	.. 49, to *v.* 13	Rev. 1	.. 49, *v.* 13	Rev. 2, to *v.* 18
18	b	....	.. 50	.. 2, *v.* 18 to 3, *v.* 7	.. 51, to *v.* 9	.. 3, *v.* 7
19	c	....	.. 51, *v.* 9	.. 4	.. 52, to *v.* 13	.. 5
20	d	.... Fast.	.. 52, *v.* 13 & 53	.. 6	.. 54	.. 7
21	e	*St. Thomas*, Apostle and Martyr	....	....	....	....
22	f	....	.. 55	.. 8	.. 56	.. 10
23	g	....	.. 57	.. 11	.. 58	.. 12
24	A	.... Fast.	.. 59	.. 14	.. 60	.. 15
25	b	*Christmas-Day*	....	....	....	....
26	c	*St. Stephen*, the first Martyr	....	....	....	....
27	d	*St. John*, Apostle and Evangelist	....	....	....	....
28	e	*Innocents' Day*	....	.. 16	....	.. 18
29	f	....	.. 61	.. 19, to *v.* 11	.. 62	.. 19, *v.* 11
30	g	....	.. 63	.. 20	.. 64, & 65, to *v.* 8	.. 21, to *v.* 15
31	A	Silvester, Bishop of Rome	.. 65, *v.* 8	.. 21, *v.* 15 to 22, *v.* 6	.. 66	.. 22, *v.* 6

¶ PROPER LESSONS (1871)

TO BE READ AT MORNING AND EVENING PRAYER, ON THE SUNDAYS, AND OTHER HOLY-DAYS THROUGHOUT THE YEAR.

¶ LESSONS PROPER FOR SUNDAYS.

	MATTINS.	EVENSONG.
Sundays of Advent.		
The First	Isaiah ——— 1	Isaiah ——— 2 or Isaiah ———4 *v.* 2
Second	——————— 5	——— 11 *to v.* 11 . . ——————— 24
Third	——————— 25	——————— 26 . . —— 28 *v.* 5 *to v.* 19
Fourth	——— 30 *to v.* 27	——————— 32 . . —— 33 *v.* 2 *to v.* 23
Sundays after Christmas.		
The First	——————— 35	——————— 38 . . ——————— 40
Second	——————— 42	——————— 43 . . ——————— 44
Sundays after the Epiphany.		
The First	——————— 51	—— 52 *v.* 13 & 53 . . ——————— 54
Second	——————— 55	——————— 57 . . ——————— 61
Third	——————— 62	——————— 65 . . ——————— 66
Fourth	Job ——————— 27	Job ——————— 28 . . Job ——————— 29
Fifth	Proverbs ——— 1	Proverbs ——— 3 . . Proverbs ——— 8
Sixth	——————— 9	——————— 11 . . ——————— 15
Septuagesima.		
1st Lesson .	Gen.—1 & 2 *to v.* 4	Genesis ——2 *v.* 4 . . Job ——————— 38
2d Lesson .	Rev.——21 *to v.* 9	Revelation—21 *v.* 9 . . ——————— (*to* 22 *v.* 6
Sexagesima.	Genesis ——— 3	Genesis ——— 6 . . Genesis ——— 8
Quinquagesima.	——— 9 *to v.* 20	——————— 12 . . ——————— 13
Sundays in LENT.		
The First	—— 19 *v.* 12 *to v.* 30	——— 22 *to v.* 20 . . ——————— 23
Second	——— 27 *to v.* 41	——————— 28 . . ——————— 32
Third	——————— 37	——————— 39 . . ——————— 40
Fourth	——————— 42	——————— 43 . . ——————— 45
Fifth	Exodus ——— 3	Exodus ——— 5 . . Exodus — 6 *to v.* 14
Sixth—		
1st Lesson .	——————— 9	——————— 10 . . ——————— 11
2d Lesson .	Matthew ——— 26	Luke ——19 *v.* 28 . . Luke 20 *v.* 9 *to v.* 21
EASTER-DAY.		
1st Lesson .	Exodus 12 *to v.* 29	Exodus——12 *v.* 29 . . Exodus——— 14
2d Lesson .	Rev. 1 *v.* 10 *to v.* 19	John ——20 *v.* 11 . . Revelation —— 5 (*to v.* 19
Sundays after Easter.		
The First—		
1st Lesson .	Numb. 16 *to v.* 36	Numbers — 16 *v.* 36 . . Numbers 17 *to v.* 12
2d Lesson .	1 Cor. — 15 *to v.* 29	John ——20 *v.* 24 . . ——————— (*to v.* 30

LESSONS PROPER FOR SUNDAYS (1871).

	MATTINS.	EVENSONG.
Sundays after Easter.		
Second	Numbers 20 *to v.* 14	Numbers —20 *v.* 14 or Numbers—21 *v.* 10 (*to* 21 *v.* 10
Third	———— 22	———— 23 . . ———— 24
Fourth	Deuter. — 4 *to v.* 23	Deuter. —— 4 *v.* 23 . . Deuter. ——— 5 (*to v.* 41
Fifth	———— 6	———— 9 . . ———— 10
Sunday after Ascension-Day.	———— 30	———— 34 . . Joshua ——— 1
WHIT-SUNDAY.		
1st Lesson .	————16 *to v.* 18	Isaiah ——— 11 . . Ezekiel——36 *v.* 25
2d Lesson .	Romans —8 *to v.* 18	Galatians — 5 *v.* 16 . . Acts —18 *v.* 24 *to* 19 (*v.* 21
TRINITY-SUNDAY.		
1st Lesson .	Isaiah——6 *to v.* 11	Genesis——— 18 . . Genesis 1 & 2 *to v.* 4
2d Lesson .	Revelation 1 *to v.* 9	Ephesians 4 *to v.* 17 . . Matthew —— 3
Sundays after Trinity.		
The First	Josh. 3 *v.* 7 *to* 4 *v.* 15	Josh. 5 *v.* 13 *to* 6 *v.* 21 . . Joshua————24
Second	Judges ——— 4	Judges ——— 5 . . Judges———6 *v.* 11
Third	1 Samuel 2 *to v.* 27	1 Samuel —— 3 . . 1 Sam.——4 *to v.* 19
Fourth	———— 12	———— 13 . . Ruth ——— 1
Fifth	——— 15 *to v.* 24	———— 16 . . 1 Samuel —— 17
Sixth	2 Samuel —— 1	2 Sam. — 12 *to v.* 24 . . 2 Samuel —— 18
Seventh	1 Chronicles—— 21	1 Chronicles—— 22 . . 1 Chron.—28 *to v.* 21
Eighth	—— 29 *v.* 9 *to v.* 29	2 Chronicles—— 1 . . 1 Kings——— 3
Ninth	1 Kings—10 *to v.* 25	1 Kings 11 *to v.* 15 . . ————11 *v.* 26
Tenth	———— 12	———— 13 . . ———— 17
Eleventh	———— 18	———— 19 . . ———— 21
Twelfth	——— 22 *to v.* 41	2 Kings — 2 *to v.* 16 . . 2 Kin. 4 *v.* 8 *to v.* 38
Thirteenth	2 Kings——— 5	——— 6 *to v.* 24 . . ———— 7
Fourteenth	———— 9	——— 10 *to v.* 32 . . ———— 13
Fifteenth	———— 18	———— 19 . . ——— 23 *to v.* 31
Sixteenth	2 Chronicles — 36	Neh. 1 & 2 *to v.* 9 . . Nehemiah —— 8
Seventeenth	Jeremiah —— 5	Jeremiah —— 22 . . Jeremiah —— 35
Eighteenth	———— 36	Ezekiel ——— 2 . . Ezekiel—13 *to v.* 17
Nineteenth	Ezekiel ——— 14	———— 18 . . ————24 *v.* 15
Twentieth	———— 34	———— 37 . . Daniel ——— 1
Twenty-first	Daniel ——— 3	Daniel ——— 4 . . ———— 5
Twenty-second . . .	———— 6	————7 *v.* 9 . . ———— 12
Twenty-third	Hosea———— 14	Joel ————2 *v.* 21 . . Joel ——— 3 *v.* 9
Twenty-fourth . . .	Amos———— 3	Amos———— 5 . . Amos———— 9
Twenty-fifth	Micah 4 & 5 *to v.* 8	Micah ——— 6 . . Micah ——— 7
Twenty-sixth	Habakkuk —— 2	Habakkuk —— 3 . . Zephaniah —— 3
Last	Eccles.—— 11 & 12	Haggai — 2 *to v.* 10 . . Malachi ——3 & 4

Note.—That the Lessons appointed in the above Table for the Last Sunday after Trinity shall always be read on the Sunday next before Advent.

LESSONS PROPER FOR HOLY-DAYS (1871).

	MATTINS.	EVENSONG.
St. Andrew.		
1st Lesson.	Isaiah — 54	Isaiah — 65 *to v.* 17
2d Lesson.	John — 1 *v.* 35 *to v.* 43	John — 12 *v.* 20 *to v.* 42
St. Thomas.		
1st Lesson.	Job — 42 *to v.* 7	Isaiah — 35
2d Lesson.	John — 20 *v.* 19 *to v.* 24	John — 14 *to v.* 8
Nativity of CHRIST.		
1st Lesson.	Isaiah — 9 *to v.* 8	Isaiah — 7 *v.* 10 *to v.* 17
2d Lesson.	Luke — 2 *to v.* 15	Titus — 3 *v.* 4 *to v.* 9
St. Stephen.		
1st Lesson.	Genesis — 4 *to v.* 11	2 Chron. — 24 *v.* 15 *to v.* 23
2d Lesson.	Acts — 6	Acts — 8 *to v.* 9
St. John Evangelist.		
1st Lesson.	Exodus — 33 *v.* 9	Isaiah — 6
2d Lesson.	John — 13 *v.* 23 *to v.* 36	Revelation — 1
Innocents' Day.		
1st Lesson.	Jeremiah — 31 *to v.* 18	Baruch — 4 *v.* 21 *to v.* 31
Circumcision.		
1st Lesson.	Genesis — 17 *v.* 9	Deuteronomy — 10 *v.* 12
2d Lesson.	Romans — 2 *v.* 17	Colossians — 2 *v.* 8 *to v.* 18
Epiphany.		
1st Lesson.	Isaiah — 60	Isaiah — 49 *v.* 13 *to v.* 24
2d Lesson.	Luke — 3 *v.* 15 *to v.* 23	John — 2 *to v.* 12
Conversion of St. Paul.		
1st Lesson.	Isaiah — 49 *to v.* 13	Jeremiah — 1 *to v.* 11
2d Lesson.	Galatians — 1 *v.* 11	Acts — 26 *to v.* 21
Purification of the Virgin Mary.		
1st Lesson.	Exodus — 13 *to v.* 17	Haggai — 2 *to v.* 10
St. Matthias.		
1st Lesson.	1 Samuel — 2 *v.* 27 *to v.* 36	Isaiah — 22 *v.* 15
Annunciation of our Lady.		
1st Lesson.	Genesis — 3 *to v.* 16	— 52 *v.* 7 *to v.* 13
Ash-Wednesday.		
1st Lesson.	Isaiah — 58 *to v.* 13	Jonah — 3
2d Lesson.	Mark — 2 *v.* 13 *to v.* 23	Hebrews — 12 *v.* 3 *to v.* 18
Monday before Easter.		
1st Lesson.	Lamentations — 1 *to v.* 15	Lamentations — 2 *v.* 13
2d Lesson.	John — 14 *to v.* 15	John — 14 *v.* 15
Tuesday before Easter.		
1st Lesson.	Lamentations — 3 *to v.* 34	Lamentations — 3 *v.* 34
2d Lesson.	John — 15 *to v.* 14	John — 15 *v.* 14
Wednesday before Easter.		
1st Lesson.	Lamentations — 4 *to v.* 21	Daniel — 9 *v.* 20
2d Lesson.	John — 16 *to v.* 16	John — 16 *v.* 16
Thursday before Easter.		
1st Lesson.	Hosea — 13 *to v.* 15	Hosea — 14
2d Lesson.	John — 17	John — 13 *to v.* 36
Good Friday.		
1st Lesson.	Genesis — 22 *to v.* 20	Isaiah — 52 *v.* 13 & 53
2d Lesson.	John — 18	1 Peter — 2
Easter Even.		
1st Lesson.	Zechariah — 9	Hosea — 5 *v.* 8 *to* 6 *v.* 4
2d Lesson.	Luke — 23 *v.* 50	Romans — 6 *to v.* 14
Monday in Easter-Week.		
1st Lesson.	Exodus — 15 *to v.* 22	Canticles — 2 *v.* 10
2d Lesson.	Luke — 24 *to v.* 13	Matthew — 28 *to v.* 10

LESSONS PROPER FOR HOLY-DAYS (1871).

	MATTINS.	EVENSONG.
Tuesday in Easter-Week.		
1st Lesson.	2 Kings — 13 v. 14 to v. 22	Ezekiel — 37 to v. 15
2d Lesson.	John — 21 to v. 15	John — 21 v. 15
St. Mark.		
1st Lesson.	Isaiah — 62 v. 6	Ezekiel — 1 to v. 15
St. Philip and St. James.		
1st Lesson.	— 61	Zechariah — 4
2d Lesson.	John — 1 v. 43	—
Ascension-Day.		
1st Lesson.	Daniel — 7 v. 9 to v. 15	2 Kings — 2 to v. 16
2d Lesson.	Luke — 24 v. 44	Hebrews — 4
Monday in Whitsun-Week.		
1st Lesson.	Genesis — 11 to v. 10	Numbers — 11 v. 16 to v. 31
2d Lesson.	1 Corinthians — 12 to v. 14	1 Corin. — 12 v. 27 & 13
Tuesday in Whitsun-Week.		
1st Lesson.	Joel — 2 v. 21	Micah — 4 to v. 8
2d Lesson.	1 Thess. — 5 v. 12 to v. 24	1 John — 4 to v. 14
St. Barnabas.		
1st Lesson.	Deuter. — 33 to v. 12	Nahum — 1
2d Lesson.	Acts — 4 v. 31	Acts — 14 v. 8
St. John Baptist.		
1st Lesson.	Malachi — 3 to v. 7	Malachi — 4
2d Lesson.	Matthew — 3	Matthew — 14 to v. 13
St. Peter.		
1st Lesson.	Ezekiel — 3 v. 4 to v. 15	Zechariah — 3
2d Lesson.	John — 21 v. 15 to v. 23	Acts — 4 v. 8 to v. 23
St. James.		
1st Lesson.	2 Kings — 1 to v. 16	Jeremiah — 26 v. 8 to v. 16
2d Lesson.	Luke — 9 v. 51 to v. 57	—
St. Bartholomew.		
1st Lesson.	Genesis — 28 v. 10 to v. 18	Deuteronomy — 18 v. 15
St. Matthew.		
1st Lesson.	1 Kings — 19 v. 15	1 Chronicles — 29 to v. 20
St. Michael.		
1st Lesson.	Genesis — 32	Daniel — 10 v. 4
2d Lesson.	Acts — 12 v. 5 to v. 18	Revelation — 14 v. 14
St. Luke.		
1st Lesson.	Isaiah — 55	Ecclesiasticus — 38 to v. 15
St. Simon and St. Jude.		
1st Lesson.	— 28 v. 9 to v. 17	Jeremiah — 3 v. 12 to v. 19
All Saints.		
1st Lesson.	Wisdom — 3 to v. 10	Wisdom — 5 to v. 17
2d Lesson.	Heb. — 11 v. 33 & 12 to v. 7	Revelation — 19 to v. 17

AN ALTERNATIVE

TABLE OF LESSONS

(THE TABLE OF 1922, AS REVISED IN 1927)

TO BE READ IN COURSE THROUGHOUT THE YEAR.

THIS Table is arranged according to the weeks of the ecclesiastical year, beginning with the First Sunday in Advent. The Lessons for the Immoveable Feasts not given in this Table are to be found in the Calendar following the Table.

Except on Septuagesima Sunday, and the Sunday next before Advent, on every Sunday on which Lessons from the Gospels are provided both for Mattins and Evensong, one of such Lessons shall always be read.

It is convenient that, when alternative Lessons are provided, choice be exercised according to some scheme of consecutive reading.

When these Tables of Lessons have once been adopted in any church or chapel, they shall there be continuously followed at least until the end of the ecclesiastical year.

	MORNING PRAYER	EVENING PRAYER
Advent Sunday	(1) Isaiah **1**, 1–20 (2) John **3**, 1–21, *or* 1 Thes. **4**, 13—**5**, 11	(1) Isaiah **2**, *or* Isaiah **1**, 18–end (2) Matthew **24**, 1–28, *or* Revelation **14**, 13—**15**, 4
M.	(1) Isaiah **3**, 1–15 (2) Mark **1**, 1–20	(1) Isaiah **4**, 2–end (2) James **1**
Tu.	(1) Isaiah **5**, 1–17 (2) Mark **1**, 21–end	(1) Isaiah **5**, 18–end (2) James **2**, 1–13
W.	(1) Isaiah **6** (2) Mark **2**, 1–22	(1) Isaiah **8**, 16—**9**, 7 (2) James **2**, 14–end
Th.	(1) Isaiah **9**, 8—**10**, 4 (2) Mark **2**, 23—**3**, 12	(1) Isaiah **10**, 5–23 (2) James **3**
F.	(1) Isaiah **10**, 24—**11**, 9 (2) Mark **3**, 13–end	(1) Isaiah **11**, 10—**12** end (2) James **4**
S.	(1) Isaiah **13**, 1—**14**, 2 (2) Mark **4**, 1–20	(1) Isaiah **14**, 3–27 (2) James **5**
Second Sunday in Advent	(1) Isaiah **5** (2) John **5**, 19–40, *or* 2 Peter **3**, 1–14	(1) Isaiah **10**, 33—**11**, 9, *or* Isaiah **11**, 10—**12** end (2) Matthew **24**, 29–end, *or* Revelation **20** and **21**, 1–8
M.	(1) Isaiah **17** (2) Mark **4**, 21-end	(1) Isaiah **18** (2) 1 Peter **1**, 1–21
Tu.	(1) Isaiah **19**, 1–17 (2) Mark **5**, 1–20	(1) Isaiah **19**, 18–end (2) 1 Peter **1**, 22—**2**, 10
W.	(1) Isaiah **21**, 1–12 (2) Mark **5**, 21–end	(1) Isaiah **22**, 1–14 (2) 1 Peter **2**, 11—**3**, 7
Th.	(1) Isaiah **24** (2) Mark **6**, 1–13	(1) Isaiah **28**, 1–13 (2) 1 Peter **3**, 8—**4**, 6
F.	(1) Isaiah **28**, 14–end (2) Mark **6**, 14–29	(1) Isaiah **29**, 1–14 (2) 1 Peter **4**, 7–end
	(1) Isaiah **29**, 15–end (2) Mark **6**, 30–end	S. (1) Isaiah **30**, 1–18 (2) 1 Peter **5**

AN ALTERNATIVE TABLE OF LESSONS

	MORNING PRAYER	EVENING PRAYER
Third Sunday in Advent	(1) Isaiah 25, 1–9 (2) Luke 3, 1–17, *or* 1 Timothy 1, 12—2, 7	(1) Isaiah 26, *or* Isaiah 28, 1–22 (2) Matthew 25, 1–30, *or* Revelation 21, 9—22, 5
M.	(1) Isaiah 30, 19–end (2) Mark 7, 1–23	(1) Isaiah 31 (2) 1 John 1, 1—2, 6
Tu.	(1) Isaiah 38, 1–20 (2) Mark 7, 24—8, 10	(1) Isaiah 40, 1–11 (2) 1 John 2, 7–end
Ember-Day W.	(1) Isaiah 40, 12–end (2) Mark 8, 11—9, 1	(1) Isaiah 41 (2) 1 John 3
Th.	(1) Isaiah 42, 1–17 (2) Mark 9, 2–32	(1) Isaiah 42, 18—43, 13 (2) 1 John 4
Ember-Day F.	(1) Isaiah 43, 14—44, 5 (2) Mark 9, 33–end	(1) Isaiah 44, 6–23 (2) 1 John 5
Ember-Day S.	(1) Isaiah 44, 24—45, 13 (2) Mark 10, 1–31	(1) Isaiah 45, 14–end (2) 2 John
Fourth Sunday in Advent	(1) Isaiah 32, 1–18 (2) Luke 1, 26–45, *or* 2 Timothy 3, 14—4, 8	(1) Isaiah 33, 2–22, *or* Isaiah 35 (2) Matthew 25, 31–end, *or* Revelation 22, 6–end
M.	(1) Isaiah 46 (2) Mark 10, 32–end	(1) Isaiah 47 (2) 3 John
Tu.	(1) Isaiah 48 (2) Mark 11, 1–26	(1) Isaiah 50, 4–10 (2) Jude
W.	(1) Isaiah 51, 1–16 (2) Mark 11, 27—12, 12	(1) Isaiah 51, 17—52, 12 (2) 2 Peter 1
Th.	(1) Isaiah 52, 13—53 end (2) Mark 12, 13–34	(1) Isaiah 54 (2) 2 Peter 2
F.	(1) Isaiah 56, 1–8 (2) Mark 12, 35—13, 13	(1) Isaiah 57, 15–end (2) 2 Peter 3
S.	(1) Isaiah 59 (2) Mark 13, 14–end	
Christmas Eve		(1) Zechariah 2, 10–end (2) Titus 2, 11—3, 7
Christmas-Day	(1) Isaiah 9, 2–7 (2) Luke 2, 1–20	(1) Isaiah 7, 10–14 (2) 1 John 4, 7–end
St Stephen	(1) Genesis 4, 1–10 (2) Acts 6	(1) 2 Chronicles 24, 15–22 (2) Acts 7, 54—8, 4
St John Evangelist	(1) Exodus 33, 9–19 (2) John 13, 21–35	(1) Isaiah 6, 1–8 (2) 1 John 5, 1–12
Innocents' Day	(1) Jeremiah 31, 1–17 (2) Matthew 18, 1–10	(1) Isaiah 49, 14–25 (2) Mark 10, 13–16
**Sunday after Christmas-Day*	(1) Isaiah 40, 1–11 (2) Luke 2, 22–40, *or* Colossians 1, 1–20	(1) Isaiah 40, 12–end, *or* Isaiah 41, 1–20 (2) John 10, 1–16, *or* Philippians 2, 1–11
December 29	(1) Isaiah 55 (2) Luke 12, 1–21	(1) Isaiah 60, 1–12 (2) Colossians 2, 6–17
December 30	(1) Isaiah 60, 13–end (2) Luke 12, 22–34	(1) Isaiah 61 (2) Colossians 3, 1–17
December 31	(1) Isaiah 62 (2) Luke 12, 35–48	(1) Deut. 10, 12—11, 1 (2) Luke 21, 25–36
Circumcision	(1) Genesis 17, 1–13 (2) Romans 2, 17-end	(1) Deuteronomy 30 (2) Romans 13

* NOTE.—The Lessons for the Sunday after Christmas will be read only when December 29, 30, or 31 is a Sunday, and in the last case the Morning Lessons only.

		MORNING PRAYER	EVENING PRAYER
* *Second Sunday after Christmas*		(1) Isaiah 42, 1–16 (2) Matthew 6, 19–end, *or* Ephesians 1	(1) Isaiah 43, 1–13, *or* Isaiah 43, 14—44, 5 (2) Matthew 7, 13–27, *or* 1 John 3
January 2		(1) Isaiah 63, 1–6 (2) Matthew 1, 18–end	(1) Isaiah 63, 7–end (2) 1 Thessalonians 1
January 3		(1) Isaiah 64 (2) Matthew 2	(1) Isaiah 65, 1–16 (2) 1 Thessalonians 2, 1–16
January 4		(1) Isaiah 65, 17–end (2) Matthew 3, 1—4, 11	(1) Isaiah 66, 1–9 (2) 1 Thes. 2, 17—3 end
January 5		(1) Isaiah 66, 10–end (2) Matthew 4, 12—5, 16	(1) Isaiah 49, 1–13 (2) Romans 15, 8–21
Epiphany		(1) Isaiah 60 (2) Luke 3, 15–22	(1) Isaiah 61 (2) John 2, 1–11
Week-days between Epiphany and the First Sunday after Epiphany	M.	(1) Hosea 2, 14–end (2) Matthew 5, 17–end	(1) Hosea 4, 1–11 (2) 1 Thessalonians 4, 1–12
	Tu.	(1) Hosea 5, 8—6, 6 (2) Matthew 6, 1–18	(1) Hosea 8 (2) 1 Thes. 4, 13—5, 11
	W.	(1) Hosea 9 (2) Matthew 6, 19–end	(1) Hosea 10 (2) 1 Thes. 5, 12–end
	Th.	(1) Hosea 11 (2) Matthew 7	(1) Hosea 12 (2) 2 Thessalonians 1
	F.	(1) Hosea 13, 1–14 (2) Matthew 8, 1–17	(1) Hosea 14 (2) 2 Thessalonians 2
	S.	(1) Joel 1 (2) Matthew 8, 18–end	(1) Joel 2, 1–14 (2) 2 Thessalonians 3
First Sunday after Epiphany		(1) Isaiah 44, 6–end (2) John 1, 19–34, *or* Ephesians 2	(1) Isaiah 45, *or* Isaiah 48 (2) John 4, 1–42, *or* Colossians 1, 21—2, 7
	M.	(1) Joel 2, 15–end (2) Matthew 9, 1–17	(1) Joel 3 (2) Galatians 1
	Tu.	(1) Amos 1 (2) Matthew 9, 18–34	(1) Amos 2 (2) Galatians 2
	W.	(1) Amos 3 (2) Matthew 9, 35—10, 23	(1) Amos 4 (2) Galatians 3
	Th.	(1) Amos 5 (2) Matthew 10, 24–end	(1) Amos 6 (2) Galatians 4, 1—5, 1
	F.	(1) Amos 7 (2) Matthew 11	(1) Amos 8 (2) Galatians 5, 2–end
	S.	(1) Amos 9 (2) Matthew 12, 1–21	(1) Obadiah (2) Galatians 6
Second Sunday after Epiphany		(1) Isaiah 49, 1–13 (2) Luke 4, 16–30, *or* James 1	(1) Isaiah 49, 14–end, *or* Isaiah 50, 4–10 (2) John 12, 20–end, *or* 1 Thes. 1, 1—2, 12
	M.	(1) Jonah 1 and 2 (2) Matthew 12, 22–end	(1) Jonah 3 and 4 (2) 1 Corinthians 1, 1–25
	Tu.	(1) Micah 1 (2) Matthew 13, 1–23	(1) Micah 2 (2) 1 Cor. 1, 26—2 end
	W.	(1) Micah 3 (2) Matthew 13, 24–43	(1) Micah 4, 1—5, 1 (2) 1 Corinthians 3

* NOTE.—The Lessons for the Second Sunday after Christmas will be read only when January 2, 3, 4, or 5 is a Sunday, and in the last case the Morning Lessons only.

	MORNING PRAYER	EVENING PRAYER
Th.	(1) Micah 5, 2–end (2) Matthew 13, 44–end	(1) Micah 6 (2) 1 Corinthians 4, 1–17
F.	(1) Micah 7 (2) Matthew 14	(1) Nahum 1 (2) 1 Cor. 4, 18—5 end
S.	(1) Nahum 2 (2) Matthew 15, 1–28	(1) Nahum 3 (2) 1 Corinthians 6
Third Sunday after Epiphany	(1) Hosea 11, 1—12, 6 (2) John 2, *or* James 2	(1) Hosea 14, *or* Joel 2, 15–end (2) John 6, 22–40, *or* Galatians 1
M.	(1) Habakkuk 1 (2) 1 Corinthians 7	(1) Habakkuk 2 (2) 1 Corinthians 8
Tu.	(1) Habakkuk 3, 2–end (2) 1 Corinthians 9	(1) Zephaniah 1 (2) 1 Cor. 10, 1—11, 1
W.	(1) Zephaniah 2 (2) 1 Cor. 11, 2–end	(1) Zephaniah 3 (2) 1 Corinthians 12, 1–27
Th.	(1) Zechariah 11 (2) 1 Cor. 12, 27—13 end	(1) Zechariah 13 (2) 1 Corinthians 14, 1–19
F.	(1) Malachi 1 (2) 1 Cor. 14, 20–end	(1) Malachi 2, 1–16 (2) 1 Corinthians 15, 1–34
S.	(1) Malachi 2, 17—3, 12 (2) 1 Cor. 15, 35–end	(1) Malachi 3, 13—4 end (2) 1 Corinthians 16
Fourth Sunday after Epiphany	(1) Amos 3 (2) John 3, 22–end, *or* James 3	(1) Amos 4, 4–end, *or* Amos 5, 1–24 (2) John 6, 41–end, *or* 1 Corinthians 1, 1–25
M.	(1) Jeremiah 1 (2) 2 Cor. 1, 1—2, 11	(1) Jeremiah 2, 1–13 (2) 2 Cor. 2, 12—3 end
Tu.	(1) Jeremiah 4, 1–18 (2) 2 Corinthians 4	(1) Jeremiah 5, 1–19 (2) 2 Corinthians 5
W.	(1) Jeremiah 5, 20–end (2) 2 Cor. 5, 20—7, 1	(1) Jeremiah 6, 1–21 (2) 2 Corinthians 7, 2–end
Th.	(1) Jeremiah 7, 1–28 (2) 2 Corinthians 8	(1) Jeremiah 8 (2) 2 Corinthians 9
F.	(1) Jeremiah 9, 1–24 (2) 2 Corinthians 10	(1) Jeremiah 10 (2) 2 Corinthians 11
S.	(1) Jeremiah 14 (2) 2 Cor. 12, 1–13	(1) Jeremiah 15 (2) 2 Cor. 12, 14—13 end
Fifth Sunday after Epiphany	(1) Amos 7 (2) John 4, 43–end, *or* James 4	(1) Amos 8, *or* Amos 9 (2) John 7, 14–36, *or* 1 Cor. 1, 26—2 end
M.	(1) Jeremiah 17, 1–18 (2) Acts 15, 1–29	(1) Jeremiah 17, 19–end (2) Acts 15, 30—16, 5
Tu.	(1) Jeremiah 18, 1–17 (2) Acts 16, 6–end	(1) Jeremiah 20 (2) Acts 17, 1–15
W.	(1) Jeremiah 23, 9–32 (2) Acts 17, 16–end	(1) Jeremiah 30, 1–22 (2) Acts 18, 1–23
Th.	(1) Jeremiah 31, 1–20 (2) Acts 18, 24—19, 7	(1) Jeremiah 31, 23–end (2) Acts 19, 8–20
F.	(1) Jeremiah 33, 1–13 (2) Acts 19, 21–end	(1) Jeremiah 33, 14–end (2) Acts 20, 1–16
S.	(1) Ezekiel 1 (2) Acts 20, 17–end	(1) Ezekiel 11, 1–13 (2) Acts 21, 1–16

	MORNING PRAYER	EVENING PRAYER
Sixth Sunday after Epiphany	(1) Micah 2 (2) John 5, 24–end, *or* James 5	(1) Micah 3, *or* Micah 5, 2–end (2) John 7, 37—8, 11, *or* 1 Corinthians 3
M.	(1) Ezekiel 12, 17–end (2) Acts 21, 17–36	(1) Ezekiel 15 (2) Acts 21, 37—22, 22
Tu.	(1) Ezekiel 17 (2) Acts 22, 23—23, 11	(1) Ezekiel 20, 27–44 (2) Acts 23, 12–end
W.	(1) Ezekiel 24, 15–end (2) Acts 24, 1–23	(1) Ezekiel 27 (2) Acts 24, 24—25, 12
Th.	(1) Ezekiel 31 (2) Acts 25, 13–end	(1) Ezekiel 33, 1–20 (2) Acts 26
F.	(1) Ezekiel 36, 22–end (2) Acts 27, 1–26	(1) Ezekiel 37, 15–end (2) Acts 27, 27–end
S.	(1) Ezekiel 43, 1–9 (2) Acts 28, 1–15	(1) Ezekiel 47, 1–12 (2) Acts 28, 16–end
Septuagesima	(1) Gen. 1, 1—2, 3 (2) John 1, 1–18, *or* Revelation 21, 1–14	(1) Genesis 2, 4–end, *or* Jeremiah 10, 1–16 (2) Mark 10, 1–16, *or* Revelation 21, 15—22, 5
M.	(1) Genesis 3 (2) Matt. 15, 29—16, 12	(1) Genesis 4, 1–16 (2) Romans 1
Tu.	(1) Genesis 6, 5–end (2) Matthew 16, 13–end	(1) Genesis 7 (2) Romans 2
W.	(1) Genesis 8, 1–14 (2) Matthew 17, 1–23	(1) Genesis 8, 15—9, 17 (2) Romans 3
Th.	(1) Genesis 11, 1–9 (2) Matt. 17, 24—18, 14	(1) Genesis 11, 27—12, 10 (2) Romans 4
F.	(1) Genesis 13 (2) Matthew 18, 15–end	(1) Genesis 14 (2) Romans 5
S.	(1) Genesis 15 (2) Matthew 19, 1–15	(1) Genesis 16 (2) Romans 6
Sexagesima	(1) Genesis 3 (2) Mark 9, 33–end, *or* 1 Corinthians 6	(1) Genesis 6, 5–end, *or* Genesis 8, 15—9, 17, *or* Ecclesiasticus 15, 11–end (2) Luke 17, 20–end, *or* 1 Corinthians 10, 1–24
M.	(1) Genesis 17, 1–22 (2) Matt. 19, 16—20, 16	(1) Genesis 18 (2) Romans 7
Tu.	(1) Genesis 19, 1–3, 12–29 (2) Matthew 20, 17–end	(1) Genesis 21 (2) Romans 8, 1–17
W.	(1) Genesis 22, 1–19 (2) Matthew 21, 1–22	(1) Genesis 23 (2) Romans 8, 18–end
Th.	(1) Genesis 24, 1–28 (2) Matthew 21, 23–end	(1) Genesis 24, 29–end (2) Romans 9
F.	(1) Genesis 25,7–11,19–end (2) Matthew 22, 1–33	(1) Genesis 26, 1–5, 12–end (2) Romans 10
S.	(1) Genesis 27, 1–40 (2) Matt. 22, 34—23, 12	(1) Genesis 27, 41—28 end (2) Romans 11
Quinquagesima	(1) Genesis 12, 1–8, *or* Ecclesiasticus 1, 1–13 (2) Matthew 5, 1–16, *or* 1 Cor. 12, 4–end	(1) Genesis 13, *or* Genesis 15, 1–18, *or* Ecclesiasticus 1, 14–end (2) Luke 10, 25–37, *or* 2 Corinthians 1, 1–22
M.	(1) Genesis 29, 1–20 (2) Matthew 23, 13–end	(1) Genesis 31, 1–9, 14–21 (2) Romans 12
Tu.	(1) Genesis 31, 22—32, 2 (2) Matthew 24, 1–28	(1) Genesis 32, 3–30 (2) Romans 13

	MORNING PRAYER	EVENING PRAYER
Ash-Wednesday	(1) Isaiah 58 (2) Mark 2, 13–22	(1) Jonah 3, *or* Prayer of Manasses (2) Hebrews 3, 12—4, 13
Th.	(1) Genesis 33 (2) Matthew 24, 29–end	(1) Genesis 35, 1–20 (2) Romans 14
F.	(1) Genesis 37 (2) Matthew 25, 1–30	(1) Genesis 40 (2) Romans 15
S.	(1) Genesis 41, 1–40 (2) Matthew 25, 31–end	(1) Genesis 41, 41–end (2) Romans 16
First Sunday in Lent	(1) Genesis 18, *or* Ecclesiasticus 2 (2) Matthew 3, *or* Hebrews 6	(1) Genesis 21, 1–21, *or* Genesis 22, 1–19, *or* Baruch 3, 1–14 (2) Mark 14, 1–26, *or* 2 Corinthians 4
M.	(1) Genesis 42 (2) Matthew 26, 1–30	(1) Genesis 43 (2) Philippians 1
Tu.	(1) Genesis 44 (2) Matthew 26, 31–56	(1) Genesis 45, 1–15 (2) Philippians 2
Ember-Day W.	(1) Genesis 45, 16—46, 7 (2) Matthew 26, 57–end	(1) Genesis 46, 26—47, 12 (2) Philippians 3
Th.	(1) Genesis 47, 13–end (2) Matthew 27, 1–26	(1) Genesis 48 (2) Philippians 4
Ember-Day F.	(1) Genesis 49, 1–32 (2) Matthew 27, 27–56	(1) Genesis 49, 33—50 end (2) Colossians 1, 1–20
Ember-Day S.	(1) Exodus 1, 1–14, 22—2, 10 (2) Matt. 27, 57—28 end	(1) Exodus 2, 11–22 (2) Colossians 1, 21—2, 7
Second Sunday in Lent	(1) Genesis 27, 1–40, *or* Ecclesiasticus 4, 11–28 (2) Matthew 9, 1–17, *or* Hebrews 9, 11–end	(1) Genesis 28, 10–end, *or* Genesis 32, 3–30, *or* Ecclesiasticus 5, 1–14 (2) Mark 14, 27–52, *or* 2 Corinthians 5
M.	(1) Exodus 2, 23—3 end (2) John 1, 1–28	(1) Exodus 4, 1–23 (2) Colossians 2, 8—3, 11
Tu.	(1) Exodus 4, 27—6, 1 (2) John 1, 29–end	(1) Exodus 6, 2–13 and 7, 1–7 (2) Colossians 3, 12—4, 1
W.	(1) Exodus 7, 8–end (2) John 2	(1) Exodus 8, 1–19 (2) Colossians 4, 2–end
Th.	(1) Exodus 8, 20—9, 12 (2) John 3, 1–21	(1) Exodus 9, 13–end (2) Philemon
F.	(1) Exodus 10, 1–20 (2) John 3, 22–end	(1) Exodus 10, 21—11 end (2) Ephesians 1
S.	(1) Exodus 12, 1–20 (2) John 4, 1–26	(1) Exodus 12, 21–36 (2) Ephesians 2
Third Sunday in Lent	(1) Genesis 37, *or* Ecclus. 10, 12–24 (2) Matthew 18, 1–14, *or* Hebrews 10, 19–end	(1) Genesis 39, *or* Genesis 42, *or* Ecclesiasticus 17, 1–26 (2) Mark 14, 53–end, *or* 2 Corinthians 5, 20—7, 1
M.	(1) Exodus 12, 37–end (2) John 4, 27–end	(1) Exodus 13, 1–16 (2) Ephesians 3
Tu.	(1) Exodus 13, 17—14, 14 (2) John 5, 1–23	(1) Exodus 14, 15–end (2) Ephesians 4, 1–16
W.	(1) Exodus 15, 1–26 (2) John 5, 24–end	(1) Exodus 15, 27—16, 35 (2) Ephesians 4, 17–30
Th.	(1) Exodus 17 (2) John 6, 1–21	(1) Exodus 18 (2) Ephesians 4, 31—5, 21

	MORNING PRAYER		EVENING PRAYER
F.	(1) Exodus **19** (2) John **6**, 22–40	F.	(1) Exodus **20**, 1–21 (2) Ephesians **5**, 22—**6**, 9
S.	(1) Exodus **22**, 20—**23**, 17 (2) John **6**, 41–end	S.	(1) Exodus **23**, 18–end (2) Ephesians **6**, 10–end
Fourth Sunday in Lent	(1) Genesis **43**, *or* Ecclus. **27**, 30—**28**, 9 (2) Luke **15**, *or* Hebrews **12**		(1) Genesis **44**, 1—**45**, 8, *or* Genesis **45**, 16—**46**, 7, *or* Ecclesiasticus **34**, 13–end (2) Mark **15**, 1–21, *or* 2 Corinthians **9**
M.	(1) Exodus **24** (2) John **7**, 1–24	M.	(1) Exodus **25**, 1–22 (2) 1 Timothy **1**, 1–17
Tu.	(1) Exodus **28**, 1–4, 29–41 (2) John **7**, 25–end	Tu.	(1) Exodus **29**, 38—**30**, 16 (2) 1 Timothy **1**, 18—**2** end
W.	(1) Exodus **32** (2) John **8**, 1–30	W.	(1) Exodus **33** (2) 1 Timothy **3**
Th.	(1) Exodus **34** (2) John **8**, 31–end	Th.	(1) Exodus **35**, 20—**36**, 7 (2) 1 Timothy **4**
F.	(1) Exodus **40**, 17–end (2) John **9**	F.	(1) Leviticus **6**, 8–end (2) 1 Timothy **5**
S.	(1) Lev. **19**, 1–18, 30–end (2) John **10**, 1–21	S.	(1) Leviticus **25**, 1–24 (2) 1 Timothy **6**
Fifth Sunday in Lent	(1) Exodus **2**, 23—**3** end (2) Matthew **20**, 17–28, *or* Hebrews **13**, 1–21		(1) Exodus **4**, 1–23, *or* Exodus **4**, 27—**6**, 1 (2) Mark **15**, 22–end, *or* 2 Cor. **11**, 16—**12**, 10
M.	(1) Numbers **6** (2) John **10**, 22–end	M.	(1) Numbers **9**, 15–end, and **10**, 29–end (2) Titus **1**, 1—**2**, 8
Tu.	(1) Numbers **11**, 10–33 (2) John **11**, 1–44	Tu.	(1) Numbers **12** (2) Titus **2**, 9—**3** end
W.	(1) Num. **13**, 1–3, 17–end (2) John **11**, 45–end	W.	(1) Numbers **14**, 1–25 (2) 2 Timothy **1**
Th.	(1) Numbers **16**, 1–35 (2) John **12**, 1–19	Th.	(1) Numbers **16**, 36—**17** end (2) 2 Timothy **2**
F.	(1) Numbers **20** (2) John **12**, 20–end	F.	(1) Numbers **22**, 1–35 (2) 2 Timothy **3**
S.	(1) Num. **22**, 36—**23**, 26 (2) John **13**	S.	(1) Numbers **23**, 27—**24** end (2) 2 Timothy **4**
Palm Sunday	(1) Isaiah **52**, 13—**53** end (2) Matthew **26**		(1) Exodus **10**, 21—**11** end, *or* Isaiah **59**, 12–end (2) Luke **19**, 29–end, *or* John **12**, 1–19
M.	(1) Lamentations **1**, 1–12 (2) John **14**, 1–14	M.	(1) Lamentations **3**, 1–42 (2) John **14**, 15–end
Tu.	(1) Isaiah **42**, 1–9 (2) John **15**, 1–16	Tu.	(1) Wisdom **2**, 1, 12–end (2) John **15**, 17–end
W.	(1) Numbers **21**, 4–9 (2) John **16**, 1–15	W.	(1) Leviticus **16**, 2–24 (2) John **16**, 16–end
Th.	(1) Exodus **24**, 1–11 (2) John **17**	Th.	(1) Exodus **16**, 2–15 (2) John **13**, 1–35
Good Friday	(1) Genesis **22**, 1–18 (2) John **18**	F.	(1) Isaiah **52**, 13—**53** end (2) John **19**, 31–end, *or* 1 Peter **2**, 11–end
Easter Eve	(1) Zechariah **9**, 9–12 (2) Luke **23**, 50–end	S.	(1) Job **19**, 21–27 (2) John **2**, 13–22

	MORNING PRAYER	EVENING PRAYER
Easter-Day	(1) Exodus 12, 1–14 (2) Revelation 1, 4–18	(1) Isaiah 51, 1–16, *or* Exodus 14 (2) John 20, 1–23, *or* Romans 6, 1–13
M.	(1) Exodus 15, 1–18 (2) Luke 24, 1–12	(1) Isaiah 12 (2) 1 Peter 1, 1–12
Tu.	(1) Isaiah 25, 1–9 (2) Matthew 28, 1–10	(1) Isaiah 26, 1–19 (2) 1 Peter 1, 13–end
W.	(1) Isaiah 61 (2) John 21, 1–14	(1) Canticles 2, 8–end (2) Revelation 7, 9–end
Th.	(1) 1 Kings 17, 8–end (2) Mark 5, 21–end	(1) Daniel 12 (2) 1 Thessalonians 4, 13–end
F.	(1) 2 Kings 4, 8–37 (2) Luke 7, 11–17	(1) Zephaniah 3, 14–end (2) Acts 17, 16–31
S.	(1) Jeremiah 31, 1–14 (2) John 11, 17–44	(1) Micah 7, 7–end (2) Acts 26, 1–23
First Sunday after Easter	(1) Isaiah 52, 1–12 (2) Luke 24, 13–35, *or* 1 Corinthians 15, 1–28	(1) Isaiah 54, *or* Ezekiel 37, 1–14 (2) John 20, 24–end, *or* Revelation 5
M.	(1) Deuteronomy 1, 3–18 (2) Acts 1, 1–14	(1) Deuteronomy 1, 19–end (2) Acts 1, 15–end
Tu.	(1) Deuteronomy 2, 1–25 (2) Acts 2, 1–21	(1) Deuteronomy 2, 26—3, 5 (2) Acts 2, 22–end
W.	(1) Deut. 3, 18–end (2) Acts 3, 1—4, 4	(1) Deuteronomy 4, 1–24 (2) Acts 4, 5–31
Th.	(1) Deut. 4, 25–40 (2) Acts 4, 32—5, 11	(1) Deuteronomy 5, 1–21 (2) Acts 5, 12—6, 7
F.	(1) Deut. 5, 22–end (2) Acts 6, 8—7, 16	(1) Deuteronomy 6 (2) Acts 7, 17–34
S.	(1) Deuteronomy 7, 1–11 (2) Acts 7, 35—8, 4	(1) Deuteronomy 7, 12–end (2) Acts 8, 4–25
Second Sunday after Easter	(1) Exodus 16, 2–15, *or* Isaiah 55 (2) John 5, 19–29, *or* 1 Cor. 15, 35–end	(1) Exodus 32, *or* Exodus 33, 7–end, *or* Isaiah 56, 1–8 (2) John 21, *or* Philippians 3, 7–end
M.	(1) Deuteronomy 8 (2) Acts 8, 26–end	(1) Deuteronomy 9, 1–10 (2) Acts 9, 1–31
Tu.	(1) Deut. 9, 11–end (2) Acts 9, 32–end	(1) Deuteronomy 10 (2) Acts 10, 1–23
W.	(1) Deut. 11, 1–12 (2) Acts 10, 24–end	(1) Deuteronomy 11, 13–end (2) Acts 11, 1–18
Th.	(1) Deut. 12, 1–14 (2) Acts 11, 19–end	(1) Deuteronomy 15, 1–18 (2) Acts 12, 1–24
F.	(1) Deut. 16, 1–20 (2) Acts 12, 25—13, 12	(1) Deuteronomy 17, 8–end (2) Acts 13, 13–43
S.	(1) Deut. 18, 9–end (2) Acts 13, 44—14, 7	(1) Deuteronomy 19 (2) Acts 14, 8–end
Third Sunday after Easter	(1) Numbers 22, 1–35, *or* Isaiah 57, 15–end (2) Mark 5, 21–end, *or* Acts 2, 22–end	(1) Num. 22, 36—23, 26, *or* Num. 23, 27—24 end, *or* Isaiah 59 (2) John 11, 1–44, *or* Revelation 2, 1–17
M.	(1) Deut. 21, 22—22, 8 (2) Acts 15, 1–21	(1) Deuteronomy 24, 5–end (2) Acts 15, 22–35

	MORNING PRAYER		EVENING PRAYER
Tu.	(1) Deuteronomy 26 (2) Acts 15, 36—16, 5	Tu.	(1) Deuteronomy 28, 58–end (2) Acts 16, 6–end
W.	(1) Deut. 29, 10–end (2) Acts 17, 1–15	W.	(1) Deuteronomy 30 (2) Acts 17, 16–end
Th.	(1) Deut. 31, 1–13 (2) Acts 18, 1–23	Th.	(1) Deuteronomy 31, 14–29 (2) Acts 18, 24—19, 7
F.	(1) Deut. 31, 30—32, 14 (2) Acts 19, 8–20	F.	(1) Deuteronomy 32, 15–47 (2) Acts 19, 21–end
S.	(1) Deuteronomy 33 (2) Acts 20, 1–16	S.	(1) Deut. 32, 48–end, and 34 (2) Acts 20, 17–end
Fourth Sunday after Easter	(1) Deut. 4, 1–24, *or* Isaiah 60 (2) Luke 16, 19–end, *or* Acts 3		(1) Deuteronomy 4, 25–40, *or* Deuteronomy 5, *or* Isaiah 61 (2) Luke 7, 1–35, *or* Revelation 2, 18—3, 6
M.	(1) Joshua 1 (2) Acts 21, 1–16	M.	(1) Joshua 2 (2) Acts 21, 17–36
Tu.	(1) Joshua 3 (2) Acts 21, 37—22, 22	Tu.	(1) Joshua 4, 1—5, 1 (2) Acts 22, 23—23, 11
W.	(1) Joshua 5, 13—6, 20 (2) Acts 23, 12–end	W.	(1) Joshua 7 (2) Acts 24, 1–23
Th.	(1) Joshua 9, 3–end (2) Acts 24, 24—25, 12	Th.	(1) Joshua 10, 1–15 (2) Acts 25, 13–end
F.	(1) Joshua 21, 43—22, 8 (2) Acts 26	F.	(1) Joshua 22, 9–end (2) Acts 27
S.	(1) Joshua 23 (2) Acts 28, 1–15	S.	(1) Joshua 24, 1–28 (2) Acts 28, 16–end
Fifth Sunday after Easter	(1) Deuteronomy 6, *or* Isaiah 62 (2) Luke 20, 27—21, 4, *or* Acts 4, 1–33		(1) Deuteronomy 8, *or* Deut. 10, 12—11, 1, *or* Isaiah 63, 7–end (2) John 6, 47–69, *or* Revelation 3, 7–end
Rogation-Days M.	(1) Deuteronomy 7, 6–13 (2) Matthew 6, 5–18	M.	(1) Deuteronomy 11, 8–21 (2) Matthew 6, 19–end
Tu.	(1) Deuteronomy 28, 1–14 (2) Luke 5, 1–11	Tu.	(1) 1 Kings 8, 22–43 (2) James 5, 1–18
W.	(1) Joel 2, 21–27 (2) John 6, 22–40	W.	(1) Song of 3 Children 29–37 (2) Luke 24, 36–end
Ascension-Day	(1) 2 Kings 2, 1–15 (2) Ephesians 4, 1–16	Th.	(1) Daniel 7, 9–10, 13–14 (2) Hebrews 1
F.	(1) Judges 2, 6–end (2) Hebrews 2	F.	(1) Judges 4 (2) Hebrews 3
S.	(1) Judges 5 (2) Hebrews 4, 1–13	S.	(1) Judges 6, 1–24 (2) Hebrews 4, 14—5, 10
Sunday after Ascension	(1) Deuteronomy 26, *or* Isaiah 64 (2) John 14, 1–14, *or* Ephesians 1, 3–end		(1) Deuteronomy 30, *or* Deuteronomy 34, *or* Isaiah 65, 17–end (2) John 16, 5–end, *or* Acts 1, 1–14
M.	(1) Judges 6, 25–end (2) Hebrews 5, 11—6 end	M.	(1) Judges 7 (2) Hebrews 7
Tu.	(1) Judges 8, 32—9, 24 (2) Hebrews 8	Tu.	(1) Judges 10, 17—11, 28 (2) Hebrews 9, 1–14
W.	(1) Judges 11, 29—12, 7 (2) Hebrews 9, 15–end	W.	(1) Judges 13 (2) Hebrews 10, 1–18

	MORNING PRAYER	EVENING PRAYER
Th.	(1) Judges **14**	(1) Judges **16**, 4–end
	(2) Hebrews **10**, 19–end	(2) Hebrews **11**
F.	(1) Ruth **1**	(1) Ruth **2**
	(2) Hebrews **12**, 1–13	(2) Hebrews **12**, 14–end
S.	(1) Ruth **4**, 1–17	(1) Deuteronomy **16**, 9–12
	(2) Hebrews **13**	(2) Luke **11**, 1–13
Whit-Sunday	(1) Joel **2**, 28–end	(1) Isaiah **11**, 1–9, *or* Ezekiel **36**, 22–36
	(2) Romans **8**, 1–17	(2) Romans **8**, 18–end, *or* Galatians **5**, 13–end
M.	(1) Ezekiel **11**, 14–20	(1) Wisdom **1**, 1–7
	(2) Acts **2**, 12–36	(2) Acts **2**, 37–end
Tu.	(1) Ezekiel **37**, 1–14	(1) Wisdom **7**, 15—**8**, 1
	(2) 1 Corinthians **12**, 1–13	(2) 1 Cor. **12**, 27—**13** end
Ember-Day W.	(1) 1 Kings **19**, 1–18	(1) Wisdom **9**
	(2) 1 Corinthians **2**	(2) 1 Corinthians **3**
Th.	(1) 2 Samuel **23**, 1–5	(1) Exodus **35**, 30—**36**, 1
	(2) Ephesians **6**, 10–20	(2) Acts **18**, 24—**19**, 7
Ember-Day F.	(1) Num. **11**, 16–17, 24–29	(1) Jeremiah **31**, 31–34
	(2) 2 Cor. **5**, 14—**6**, 10	(2) 2 Corinthians **3**
Ember-Day S.	(1) Numbers **27**, 15–end	(1) Isaiah **61**
	(2) Matthew **9**, 35—**10**, 20	(2) Acts **20**, 17–35
Trinity-Sunday	(1) Isaiah **6**, 1–8	(1) Exodus **34**, 1–10, *or* Numbers **6**, 22–end, *or* Isaiah **40**, 12–end
	(2) Mark **1**, 1–11, *or* 1 Peter **1**, 1–12	(2) Matthew **28**, 16–end, *or* Ephesians **3**
M.	(1) 1 Samuel **1**	(1) 1 Samuel **2**, 1–21
	(2) James **1**	(2) Luke **1**, 1–23
Tu.	(1) 1 Samuel **2**, 22–end	(1) 1 Samuel **3**
	(2) James **2**, 1–13	(2) Luke **1**, 24–56
W.	(1) 1 Samuel **4**	(1) 1 Samuel **7**
	(2) James **2**, 14–end	(2) Luke **1**, 57–end
Th.	(1) 1 Samuel **8**	(1) 1 Samuel **9**, 1–25
	(2) James **3**	(2) Matthew **1**, 18–end
F.	(1) 1 Samuel **9**, 26—**10**, 16	(1) 1 Samuel **10**, 17–end
	(2) James **4**	(2) Luke **2**, 1–39
S.	(1) 1 Samuel **11**	(1) 1 Samuel **12**
	(2) James **5**	(2) Matthew **2**
First Sunday after Trinity	(1) Joshua **1**, *or* Job **1**	(1) Joshua **5**, 13—**6**, 20, *or* Joshua **24**, *or* Job **2**
	(2) Mark **2**, 1–22, *or* Romans **1**	(2) Matthew **1**, 18–end, *or* Acts **8**, 26–end
M.	(1) 1 Samuel **13**	(1) 1 Samuel **14**, 1–23
	(2) 1 Peter **1**, 1–21	(2) Luke **2**, 40–end
Tu.	(1) 1 Samuel **14**, 24–48	(1) 1 Samuel **15**
	(2) 1 Peter **1**, 22—**2**, 10	(2) Luke **3**, 1–22
W.	(1) 1 Samuel **16**	(1) 1 Samuel **17**, 1–30
	(2) 1 Peter **2**, 11—**3**, 7	(2) Luke **4**, 1–30
Th.	(1) 1 Samuel **17**, 31–54	(1) 1 Samuel **17**, 55—**18**, 16
	(2) 1 Peter **3**, 8—**4**, 6	(2) Luke **5**, 1–11
F.	(1) 1 Samuel **19**	(1) 1 Samuel **20**, 1–17
	(2) 1 Peter **4**, 7–end	(2) Mark **1**, 21–39
S.	(1) 1 Samuel **20**, 18–end	(1) 1 Samuel **21**, 1—**22**, 5
	(2) 1 Peter **5**	(2) Mark **1**, 40—**2**, 12

	MORNING PRAYER	EVENING PRAYER
Second Sunday after Trinity	(1) Judges 4 *or* 5, *or* Job 3 (2) Mark 2, 23—3, 19, *or* Romans 5	(1) Judges 6, 33—7, 23, *or* Ruth 1, *or* Job 5, 6–end (2) Matthew 2, *or* Acts 9, 1–31
M.	(1) 1 Samuel 22, 6–end (2) 2 Peter 1	(1) 1 Samuel 23 (2) Luke 5, 27–end
Tu.	(1) 1 Samuel 24 (2) 2 Peter 2	(1) 1 Samuel 25, 2–42 (2) Luke 6, 1–19
W.	(1) 1 Samuel 26 (2) 2 Peter 3	(1) 1 Samuel 28, 3–end (2) Matthew 5, 1–16
Th.	(1) 1 Samuel 31 (2) Jude	(1) 2 Samuel 1 (2) Matthew 5, 17–end
F.	(1) 2 Samuel 2, 1—3, 1 (2) 1 John 1, 1—2, 6	(1) 2 Samuel 3, 17–end (2) Matthew 6, 1–23
S.	(1) 2 Sam. 5, 1–12, 17–end (2) 1 John 2, 7–end	(1) 2 Samuel 6 (2) Matthew 7
Third Sunday after Trinity	(1) 1 Samuel 1, *or* Job 19 (2) Mark 4, 1–29, *or* Romans 6	(1) 1 Samuel 2, 1–21, *or* 1 Samuel 3, *or* Job 28 (2) Matthew 4, 23—5, 16, *or* Acts 10
M.	(1) 2 Samuel 7 (2) 1 John 3, 1–12	(1) 2 Samuel 9 (2) Luke 7, 1–17
Tu.	(1) 2 Samuel 11 (2) 1 John 3, 13—4, 6	(1) 2 Samuel 12, 1–23 (2) Matthew 11, 2–end
W.	(1) 2 Sam. 13, 38—14, 24 (2) 1 John 4, 7–end	(1) 2 Samuel 14, 25—15, 12 (2) Luke 7, 36—8, 3
Th.	(1) 2 Samuel 15, 13–end (2) 1 John 5	(1) 2 Samuel 16, 1–19 (2) Matthew 12, 22–end
F.	(1) 2 Samuel 17, 1–23 (2) 2 John	(1) 2 Samuel 17, 24—18, 18 (2) Matthew 13, 1–23
S.	(1) 2 Samuel 18, 19–end (2) 3 John	(1) 2 Samuel 19, 1–23 (2) Matthew 13, 24–43
Fourth Sunday after Trinity	(1) 1 Samuel 12, *or* Job 29 (2) Mark 6, 1–32, *or* Romans 12	(1) 1 Samuel 15, 1–31, *or* 1 Samuel 16, *or* Job 38 (2) Matthew 5, 17–end, *or* Acts 13, 1–26
M.	(1) 2 Samuel 19, 24–end (2) 1 Thessalonians 1	(1) 2 Samuel 23, 1–17 (2) Matthew 13, 44–end
Tu.	(1) 2 Samuel 24 (2) 1 Thessalonians 2, 1–16	(1) 1 Kings 1, 5–31 (2) Mark 4, 35—5, 20
W.	(1) 1 Kings 1, 32–end (2) 1 Thes. 2, 17—3 end	(1) 1 Chronicles 22, 2–end (2) Mark 5, 21–end
Th.	(1) 1 Chronicles 28, 1–10 (2) 1 Thes. 4, 1–12	(1) 1 Chronicles 28, 20—29, 9 (2) Matthew 9, 27—10, 23
F.	(1) 1 Chronicles 29, 10–end (2) 1 Thes. 4, 13—5, 11	(1) 1 Kings 3 (2) Matthew 10, 24–end
S.	(1) 1 Kings 4, 21–end (2) 1 Thes. 5, 12–end	(1) 1 Kings 5 (2) Mark 6, 7–44
Fifth Sunday after Trinity	(1) 1 Samuel 17, 1–54, *or* Wisdom 1 (2) Mark 6, 53—7, 23, *or* Romans 13	(1) 1 Samuel 20, 1–17, *or* 1 Samuel 26, *or* Wisdom 2 (2) Matthew 6, *or* Acts 14

	MORNING PRAYER	EVENING PRAYER
M.	(1) 1 Kings 6, 1–14 (2) 2 Thessalonians 1	(1) 1 Kings 8, 1–21 (2) Matthew 14, 22–end
Tu.	(1) 1 Kings 8, 22–53 (2) 2 Thessalonians 2	(1) 1 Kings 8, 54—9, 9 (2) Mark 8, 1–26
W.	(1) 1 Kings 10 (2) 2 Thessalonians 3	(1) 1 Kings 11, 1–13 (2) Matthew 16, 13–end
Th.	(1) 1 Kings 11, 26–end (2) Galatians 1	(1) 1 Kings 12, 1–24 (2) Matthew 17
F.	(1) 1 Kings 12, 25—13, 10 (2) Galatians 2	(1) 1 Kings 13, 11–end (2) Mark 9, 33–end
S.	(1) 1 Kings 14, 1–20 (2) Galatians 3	(1) 2 Chronicles 12 (2) Matthew 18, 12–end
Sixth Sunday after Trinity	(1) 2 Samuel 1, *or* Wisdom 3, 1–9 (2) Mark 7, 24—8, 10, *or* Romans 14, 1—15, 7	(1) 2 Samuel 7, *or* 2 Samuel 12, 1–23, *or* Wisdom 4, 7–14 (2) Matthew 7, *or* Acts 15, 1–31
M.	(1) 2 Chronicles 13 (2) Galatians 4, 1—5, 1	(1) 2 Chronicles 14 (2) Luke 9, 51–end
Tu.	(1) 2 Chronicles 15 (2) Galatians 5, 2–end	(1) 2 Chronicles 16 (2) Luke 10, 1–22
W.	(1) 1 Kings 16, 15–end (2) Galatians 6	(1) 1 Kings 17 (2) Luke 10, 23—11, 13
Th.	(1) 1 Kings 18, 1–16 (2) 1 Corinthians 1, 1–25	(1) 1 Kings 18, 17–end (2) Luke 12, 1–34
F.	(1) 1 Kings 19 (2) 1 Cor. 1, 26—2 end	(1) 1 Kings 21 (2) Luke 12, 35–end
S.	(1) 1 Kings 22, 1–40 (2) 1 Corinthians 3	(1) 2 Chronicles 20, 1–30 (2) Luke 13
Seventh Sunday after Trinity	(1) 2 Samuel 18, *or* Wisdom 5, 1–16 (2) Mark 9, 2–32, *or* Philippians 1	(1) 1 Kings 3, *or* 1 Kings 8, 22–61, *or* Wisdom 6, 1–11 (2) Matthew 9, 35—10, 23, *or* Acts 16, 6–end
M.	(1) 2 Kings 1 (2) 1 Corinthians 4, 1–17	(1) 2 Kings 2, 1–22 (2) Luke 14, 1–33
Tu.	(1) 2 Kings 4, 1–37 (2) 1 Cor. 4, 18—5 end	(1) 2 Kings 5 (2) Luke 15
W.	(1) 2 Kings 6, 1–23 (2) 1 Corinthians 6	(1) 2 Kings 6, 24—7, 2 (2) Luke 16
Th.	(1) 2 Kings 7, 3–end (2) 1 Corinthians 7	(1) 2 Kings 8, 1–15 (2) Luke 17
F.	(1) 2 Kings 9 (2) 1 Corinthians 8	(1) 2 Kings 11, 1–20 (2) Luke 18, 1–14
S.	(1) 2 Kings 11, 21—12 end (2) 1 Corinthians 9	(1) 2 Kings 13 (2) Matthew 20, 1–16
Eighth Sunday after Trinity	(1) 1 Kings 10, 1–13, *or* Wisdom 6, 12–end (2) Mark 10, 1–31, *or* Philippians 2	(1) 1 Kings 12, *or* 1 Kings 13, 1–32, *or* Wisdom 7, 15—8, 1 (2) Matthew 10, 24–end, *or* Acts 17, 16–end
M.	(1) 2 Kings 14 (2) 1 Cor. 10, 1—11, 1	(1) 2 Chronicles 26 (2) Mark 10, 32–end
Tu.	(1) 2 Kings 15, 17–end (2) 1 Cor. 11, 2–end	(1) 2 Kings 16 (2) Luke 19, 1–28
W.	(1) Isaiah 7, 1–17 (2) 1 Cor. 12, 1–27	(1) Isaiah 8, 1–18 (2) Luke 19, 29–44

	MORNING PRAYER	EVENING PRAYER
Th.	(1) 2 Kings **17**, 1–23 (2) 1 Cor. **12**, 27—**13** end	(1) 2 Kings **17**, 24–end (2) Mark **11**, 11—**12**, 12
F.	(1) 2 Kings **18**, 1–8 (2) 1 Cor. **14**, 1–19	(1) 2 Chronicles **30** (2) Matthew **22**, 1–22
S.	(1) 2 Kings **18**, 13–end (2) 1 Cor. **14**, 20–end	(1) 2 Kings **19** (2) Matthew **22**, 23–end
Ninth Sunday after Trinity	(1) 1 Kings **17**, *or* Wisdom **11**, 21—**12**, 2 (2) Luke **1**, 1–25, *or* Philippians **3**	(1) 1 Kings **18**, *or* 1 Kings **19**, *or* Wisdom **12**, 12–21 (2) Matthew **11**, *or* Acts **20**, 17–end
M.	(1) 2 Kings **20** (2) 1 Corinthians **15**, 1–34	(1) 2 Chronicles **33** (2) Matthew **23**
Tu.	(1) 2 Kings **22** (2) 1 Cor. **15**, 35–end	(1) 2 Kings **23**, 1–20 (2) Mark **12**, 41—**13**, 13
W.	(1) 2 Kings **23**, 21–35 (2) 1 Corinthians **16**	(1) 2 Kings **23**, 36—**24**, 17 (2) Mark **13**, 14–end
Th.	(1) 2 Kings **24**, 18—**25**, 7 (2) 2 Corinthians **1**, 1–22	(1) 2 Kings **25**, 8–end (2) Matthew **25**, 1–30
F.	(1) Jeremiah **19** (2) 2 Cor. **1**, 23—**2** end	(1) Jeremiah **21**, 1–10 (2) Matthew **25**, 31–end
S.	(1) Jeremiah **22**, 20—**23**, 8 (2) 2 Corinthians **3**	(1) Jeremiah **24** (2) Mark **14**, 1–26
Tenth Sunday after Trinity	(1) 1 Kings **21**, *or* Ecclesiasticus **3**, 17–29 (2) Luke **1**, 26–56, *or* Philippians **4**	(1) 1 Kings **22**, 1–40, *or* 2 Kings **4**, 8–37, *or* Ecclesiasticus **11**, 7–28 (2) Matthew **13**, 24–52, *or* Acts **27**
M.	(1) Jeremiah **25**, 1–14 (2) 2 Corinthians **4**	(1) Jeremiah **27**, 2–end (2) Mark **14**, 27–52
Tu.	(1) Jeremiah **28** (2) 2 Corinthians **5**	(1) Jeremiah **29**, 1–20 (2) Mark **14**, 53–end
W.	(1) Jeremiah **32**, 1–25 (2) 2 Cor. **5**, 20—**7**, 1	(1) Jeremiah **32**, 26–end (2) Mark **15**, 1–41
Th.	(1) Jeremiah **33** (2) 2 Corinthians **7**, 2–end	(1) Jeremiah **34**, 8–end (2) Luke **23**, 33–end
F.	(1) Jeremiah **37** (2) 2 Corinthians **8**	(1) Jeremiah **38**, 1–13 (2) Mark **15**, 42—**16** end
S.	(1) Jeremiah **38**, 14–end (2) 2 Corinthians **9**	(1) Jeremiah **39** (2) Luke **24**, 13–end
Eleventh Sunday after Trinity	(1) 2 Kings **5**, *or* Ecclesiasticus **18**, 1–14 (2) Luke **1**, 57–end, *or* Colossians, **3**, 12—**4**, 6	(1) 2 Kings **6**, 8–23, *or* 2 Kings **17**, 1–23, *or* Ecclesiasticus **38**, 24–end (2) Matthew **16**, 13–end, *or* Acts **28**
M.	(1) Jeremiah **40** (2) 2 Corinthians **10**	(1) Jeremiah **41** (2) John **1**, 1–28
Tu.	(1) Jeremiah **42** (2) 2 Corinthians **11**	(1) Jeremiah **43** (2) John **1**, 29–end
W.	(1) Jeremiah **44**, 1–14 (2) 2 Corinthians **12**, 1–13	(1) Jeremiah **44**, 15–end (2) John **2**
Th.	(1) Ezekiel **2** (2) 2 Cor. **12**, 14—**13** end	(1) Ezekiel **3**, 4–end (2) John **3**, 1–21
F.	(1) Ezekiel **8** (2) Romans **1**	(1) Ezekiel **9** (2) John **3**, 22–end
S.	(1) Ezekiel **11**, 14–end (2) Romans **2**, 1–16	(1) Ezekiel **33**, 21–end (2) John **4**, 1–26

	MORNING PRAYER	EVENING PRAYER
Twelfth Sunday after Trinity	(1) 2 Kings 18, 13–end, *or* Micah 6 (2) Luke 4, 1–15, *or* Philemon	(1) 2 Kings 19, *or* Isaiah 38, 1–20, *or* Micah 7 (2) Matthew 18, 15–end, *or* Ephesians 1
M.	(1) Ezra 1 (2) Romans 2, 17–end	(1) Ezra 3 (2) John 4, 27–end
Tu.	(1) Ezra 4 (2) Romans 3	(1) Haggai 1, 1—2, 9 (2) John 5, 1–23
W.	(1) Zechariah 1, 1–17 (2) Romans 4	(1) Zechariah 1, 18—2 end (2) John 5, 24–end
Th.	(1) Zechariah 3 (2) Romans 5	(1) Zechariah 4 (2) John 6, 1–21
F.	(1) Zechariah 6, 9–end (2) Romans 6	(1) Haggai 2, 10–end (2) John 6, 22–40
S.	(1) Ezra 5 (2) Romans 7	(1) Ezra 6 (2) John 6, 41–end
Thirteenth Sunday after Trinity	(1) 2 Kings 22, *or* Habakkuk 2, 1–14 (2) Luke 4, 31—5, 11, *or* 1 Timothy 6	(1) 2 Kings 23, 1–30, *or* 2 Chronicles 36, 1–21, *or* Habakkuk 3, 2–end (2) Matthew 20, 1–28, *or* Ephesians 2
M.	(1) Zechariah 7 (2) Romans 8, 1–17	(1) Zechariah 8 (2) John 7, 1–24
Tu.	(1) Ezra 7 (2) Romans 8, 18–end	(1) Ezra 8, 15–end (2) John 7, 25–end
W.	(1) Ezra 9 (2) Romans 9	(1) Ezra 10, 1–19 (2) John 8, 1–30
Th.	(1) Nehemiah 1 (2) Romans 10	(1) Nehemiah 2 (2) John 8, 31–end
F.	(1) Nehemiah 4 (2) Romans 11, 1–24	(1) Nehemiah 5 (2) John 9
S.	(1) Nehemiah 6, 1—7, 4 (2) Romans 11, 25–end	(1) Nehemiah 8 (2) John 10, 1–21
Fourteenth Sunday after Trinity	(1) Ezra 1, 1–8 and 3, *or* Zephaniah 1 (2) Luke 7, 36–end, *or* 1 Corinthians 13	(1) Nehemiah 1, 1—2, 8, *or* Daniel 1, *or* Zephaniah 3 (2) Matthew 21, 23–end, *or* Ephesians 4, 1–24
M.	(1) Nehemiah 9, 1–23 (2) Romans 12	(1) Nehemiah 9, 24–end (2) John 10, 22–end
Tu.	(1) Nehemiah 13 (2) Romans 13	(1) Daniel 2, 1–24 (2) John 11, 1–44
W.	(1) Daniel 2, 25–end (2) Romans 14	(1) Daniel 4, 1–18 (2) John 11, 45–end
Th.	(1) Daniel 4, 19–end (2) Romans 15, 1–13	(1) Daniel 7, 9–end (2) John 12, 1–19
F.	(1) Daniel 9, 1–19 (2) Romans, 15, 14–end	(1) Daniel 9, 20–end (2) John 12, 20–end
S.	(1) Daniel 10 (2) Romans 16	(1) Daniel 12 (2) John 13
Fifteenth Sunday after Trinity	(1) Daniel 3 (2) Luke 9, 57—10, 24, *or* 2 Timothy 1	(1) Daniel 5, *or* Daniel 6 (2) Matthew 28, *or* Ephesians 4, 25—5, 21
M.	(1) Esther 1 (2) Philippians 1, 1–11	(1) Esther 2, 5–11, 15–end (2) John 14, 1–14

	MORNING PRAYER	EVENING PRAYER
Tu.	(1) Esther 3 (2) Philippians 1, 12–end	(1) Esther 4 (2) John 14, 15–end
W.	(1) Esther 5 (2) Philippians 2, 1–11	(1) Esther 6 and 7 (2) John 15
Th.	(1) 1 Maccabees 1, 1–19 (2) Philippians 2, 12–end	(1) 1 Maccabees 1, 20–40 (2) John 16, 1–15
F.	(1) 1 Maccabees 1, 41–end (2) Philippians 3	(1) 1 Maccabees 2, 1–28 (2) John 16, 16–end
S.	(1) 1 Maccabees 2, 29–48 (2) Philippians 4	(1) 1 Maccabees 2, 49–end (2) John 17
Sixteenth Sunday after Trinity	(1) Jeremiah 5, 1–19 (2) Luke 11, 1–28, *or* Titus 2, 1—3, 7	(1) Jeremiah 5, 20–end, *or* Jeremiah 7, 1–15 (2) John 8, 12–30, *or* Ephesians 5, 22—6, 9
M.	(1) 1 Maccabees 3, 1–26 (2) Colossians 1, 1–20	(1) 1 Maccabees 3, 27–41 (2) John 18, 1–27
Tu.	(1) 1 Maccabees 3, 42–end (2) Colossians 1, 21—2, 7	(1) 1 Maccabees 4, 1–25 (2) John 18, 28–end
W.	(1) 1 Maccabees 4, 26–35 (2) Colossians 2, 8–19	(1) 1 Maccabees 4, 36–end (2) John 19, 1–30
Th.	(1) 1 Maccabees 6, 1–17 (2) Colossians 2, 20—3, 11	(1) 1 Maccabees 6, 18–47 (2) John 19, 31–end
F.	(1) 1 Maccabees 7, 1–20 (2) Colossians 3, 12—4, 1	(1) 1 Maccabees 7, 21–end (2) John 20
S.	(1) 1 Maccabees 9, 1–22 (2) Colossians 4, 2–end	(1) 1 Maccabees 13, 41–end [and 14, 4–15 (2) John 21
Seventeenth Sunday after Trinity	(1) Jeremiah 17, 5–14 (2) Luke 11, 29–end, *or* 1 Peter 1, 1–21	(1) Jeremiah 18, 1–17, *or* Jeremiah 22, 1–19 (2) John 8, 31–end, *or* Ephesians 6, 10–end
M.	(1) Job 1 (2) Philemon	(1) Job 2 (2) Luke 1, 1–23
Tu.	(1) Job 3 (2) Ephesians 1, 1–14	(1) Job 4 (2) Luke 1, 24–56
W.	(1) Job 5 (2) Ephesians 1, 15–end	(1) Job 6 (2) Luke 1, 57–end
Th.	(1) Job 7 (2) Ephesians 2, 1–10	(1) Job 8 (2) Luke 2, 1–21
F.	(1) Job 9 (2) Ephesians 2, 11–end	(1) Job 10 (2) Luke 2, 22–end
S.	(1) Job 11 (2) Ephesians 3	(1) Job 12 (2) Luke 3, 1–22
Eighteenth Sunday after Trinity	(1) Jeremiah 26 (2) Luke 12, 1–34, *or* 1 Peter 1, 22—2, 10	(1) Jeremiah 30, 1–3, 10–22, *or* Jeremiah 31, 1–20 (2) John 13, *or* 1 John 1, 1—2, 11
M.	(1) Job 13 (2) Ephesians 4, 1–16	(1) Job 14 (2) Luke 4, 1–30
Tu.	(1) Job 15, 1–16 (2) Ephesians 4, 17–30	(1) Job 16, 1—17, 2 (2) Luke 4, 31–end
W.	(1) Job 17, 3–end (2) Ephesians 4, 31—5, 21	(1) Job 18 (2) Luke 5, 1–16
Th.	(1) Job 19 (2) Ephesians 5, 22–end	(1) Job 21 (2) Luke 5, 17–end
F.	(1) Job 22 (2) Ephesians 6, 1–9	(1) Job 23 (2) Luke 6, 1–19
S.	(1) Job 24 (2) Ephesians 6, 10–end	(1) Job 25, 1—26 end (2) Luke 6, 20–38

	MORNING PRAYER	EVENING PRAYER
Nineteenth Sunday after Trinity	(1) Jeremiah 31, 23–37 (2) Luke 12, 35–end, *or* 1 Peter 2, 11—3, 7	(1) Jeremiah 35, *or* Jeremiah 36 (2) John 14, *or* 1 John 2, 12–end
M.	(1) Job 27 (2) 1 Timothy 1, 1–17	(1) Job 28 (2) Luke 6, 39—7, 10
Tu.	(1) Job 29, 1—30, 1 (2) 1 Timothy 1, 18—2 end	(1) Job 31, 13–end (2) Luke 7, 11–35
W.	(1) Job 32 (2) 1 Timothy 3	(1) Job 33 (2) Luke 7, 36–end
Th.	(1) Job 38, 1–21 (2) 1 Timothy 4	(1) Job 38, 22–end (2) Luke 8, 1–21
F.	(1) Job 39 (2) 1 Timothy 5	(1) Job 40 (2) Luke 8, 22–end
S.	(1) Job 41 (2) 1 Timothy 6	(1) Job 42 (2) Luke 9, 1–17
Twentieth Sunday after Trinity	(1) Ezekiel 2 (2) Luke 13, *or* 1 Peter 3, 8—4, 6	(1) Ezekiel 3, 4–21, *or* Ezekiel 13, 1–16 (2) John 15, *or* 1 John 3
M.	(1) Proverbs 1, 1–19 (2) Titus 1, 1—2, 8	(1) Proverbs 1, 20–end (2) Luke 9, 18–50
Tu.	(1) Proverbs 2 (2) Titus 2, 9—3 end	(1) Proverbs 3, 1–26 (2) Luke 9, 51–end
W.	(1) Proverbs 3, 27—4, 19 (2) 2 Timothy 1	(1) Proverbs 4, 20—5, 14 (2) Luke 10, 1–24
Th.	(1) Proverbs 6, 1–19 (2) 2 Timothy 2	(1) Proverbs 8 (2) Luke 10, 25–end
F.	(1) Proverbs 9 (2) 2 Timothy 3	(1) Proverbs 10, 1–22 (2) Luke 11, 1–28
S.	(1) Proverbs 11, 1–25 (2) 2 Timothy 4	(1) Proverbs 12, 10–end (2) Luke 11, 29–end
Twenty-first Sunday after Trinity	(1) Ezekiel 14 (2) Luke 14, 1–24, *or* 1 Peter 4, 7—5, 11	(1) Ezekiel 18, 1–4, 19–end, *or* Ezekiel 33, 1–20 (2) John 16, *or* 1 John 4
M.	(1) Proverbs 14, 9–27 (2) Luke 12, 1–34	(1) Proverbs 15, 18–end (2) Luke 12, 35–53
Tu.	(1) Prov. 16, 31—17, 17 (2) Luke 12, 54—13, 9	(1) Proverbs 18, 10–end (2) Luke 13, 10–end
W.	(1) Proverbs 20, 1–22 (2) Luke 14, 1–24	(1) Proverbs 22, 1–16 (2) Luke 14, 25—15, 10
Th.	(1) Proverbs 24, 23–end (2) Luke 15, 11–end	(1) Proverbs 25 (2) Luke 16
F.	(1) Proverbs 26, 12–end (2) Luke 17, 1–19	(1) Proverbs 27, 1–22 (2) Luke 17, 20–end
S.	(1) Proverbs 30, 1–16 (2) Luke 18, 1–30	(1) Proverbs 31, 10–end (2) Luke 18, 31—19, 10
Twenty-second Sunday after Trinity	(1) Ezekiel 34, 1–16 (2) Luke 14, 25—15, 10, *or* 2 Peter 1	(1) Ezekiel 34, 17–end, *or* Ezekiel 37, 15–end (2) John 17, *or* 1 John 5
M.	(1) Ecclesiastes 1 (2) Luke 19, 11–28	(1) Ecclesiastes 2, 1–23 (2) Luke 19, 29–end
Tu.	(1) Ecclesiastes 3, 1–15 (2) Luke 20, 1–26	(1) Ecclesiastes 3, 16—4, 6 (2) Luke 20, 27—21, 4

	MORNING PRAYER		EVENING PRAYER
W.	(1) Ecclesiastes **4, 7–end** (2) Luke **21, 5–end**	W.	(1) Ecclesiastes **5** (2) Luke **22, 1–38**
Th.	(1) Ecclesiastes **6** (2) Luke **22, 39–53**	Th.	(1) Ecclesiastes **7, 1–14** (2) Luke **22, 54–end**
F.	(1) Ecclesiastes **7, 15–end** (2) Luke **23, 1–25**	F.	(1) Ecclesiastes **8** (2) Luke **23, 26–49**
S.	(1) Ecclesiastes **9** (2) Luke **23, 50—24, 12**	S.	(1) Ecclesiastes **10, 5–18** (2) Luke **24, 13–end**
**Twenty-third Sunday after Trinity*	(1) Proverbs **1, 20–end,** *or* 1 Maccabees **2, 1–28** (2) Luke **16,** *or* 1 Corinthians **1, 1–25**		(1) Proverbs **2,** *or* Proverbs **3, 1–26,** *or* 1 Maccabees **2, 29–48** (2) John **9,** *or* 1 Corinthians **13**
M.	(1) Ecclus. **1, 1–10** (2) Acts **1**	M.	(1) Ecclesiasticus **1, 11–end** (2) Acts **2, 1–21**
Tu.	(1) Ecclesiasticus **2** (2) Acts **2, 22–end**	Tu.	(1) Ecclesiasticus **3, 17–29** (2) Acts **3, 1—4, 4**
W.	(1) Ecclus. **4, 11–28** (2) Acts **4, 5–31**	W.	(1) Ecclesiasticus **4, 29—6, 1** (2) Acts **4, 32—5, 11**
Th.	(1) Ecclus. **6, 14–31** (2) Acts **5, 12—6, 7**	Th.	(1) Ecclesiasticus **7, 27–end** (2) Acts **6, 8—7, 16**
F.	(1) Ecclus. **10, 6–8, 12–24** (2) Acts **7, 17–34**	F.	(1) Ecclesiasticus **11, 7–28** (2) Acts **7, 35—8, 4**
S.	(1) Ecclus. **14, 20—15, 10** (2) Acts **8, 4–25**	S.	(1) Ecclesiasticus **15, 11–end** (2) Acts **8, 26–end**
Twenty-fourth Sunday after Trinity	(1) Proverbs **8, 1–21,** *or* 1 Maccabees **2, 49–end** (2) Luke **17, 1–19,** *or* 1 Cor. **1, 26—2 end**		(1) Proverbs **8, 1, 22–end,** *or* Proverbs **9,** *or* 1 Maccabees **3, 1–26** (2) John **10,** *or* James **3**
M.	(1) Ecclus. **16, 17–end** (2) Acts **9, 1–31**	M.	(1) Ecclesiasticus **17, 1–24** (2) Acts **9, 32–end**
Tu.	(1) Ecclus. **18, 1–14** (2) Acts **10, 1–23**	Tu.	(1) Ecclesiasticus **19, 13–end** (2) Acts **10, 24–end**
W.	(1) Ecclus. **21, 1–17** (2) Acts **11, 1–18**	W.	(1) Ecclesiasticus **22, 6–22** (2) Acts **11, 19–end**
Th.	(1) Ecclus. **22, 27—23, 15** (2) Acts **12, 1–24**	Th.	(1) Ecclesiasticus **24, 1–22** (2) Acts **12, 25—13, 12**
F.	(1) Ecclus. **24, 23–end** (2) Acts **13, 13–43**	F.	(1) Ecclus. **27, 30—28, 9** (2) Acts **13, 44—14, 7**
S.	(1) Ecclus. **31, 1–11** (2) Acts **14, 8–end**	S.	(1) Ecclesiasticus **34, 9–end** (2) Acts **15, 1–21**
Twenty-fifth Sunday after Trinity	(1) Proverbs **13,** *or* 1 Maccabees **4, 1–25** (2) Luke **22, 1–38,** *or* 1 Corinthians **3**		(1) Proverbs **14, 31—15, 17,** *or* Proverbs **16, 1–19,** *or* 1 Maccabees **4, 26–35** (2) Luke **22, 39–end,** *or* James **4**
M.	(1) Ecclesiasticus **35** (2) Acts **15, 22–35**	M.	(1) Ecclesiasticus **37, 7–15** (2) Acts **15, 36—16, 5**
Tu.	(1) Ecclus. **38, 1–14** (2) Acts **16, 6–end**	Tu.	(1) Ecclesiasticus **38, 24–end** (2) Acts **17, 1–15**

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* NOTE.—Instead of the Lessons set down for this and the three following weeks the Lessons which were omitted in the weeks after the Epiphany may be read. Provided only that the Lessons set down for the Sunday and week next before Advent be always read.

	MORNING PRAYER	EVENING PRAYER
W.	(1) Ecclus. **39**, 1–11 (2) Acts **17**, 16–end	(1) Ecclesiasticus **39**, 13–end (2) Acts **18**, 1–23
Th.	(1) Ecclus. **42**, 15–end (2) Acts **18**, 24—**19**, 7	(1) Ecclesiasticus **43**, 1–12 (2) Acts **19**, 8–20
F.	(1) Ecclus. **43**, 13–end (2) Acts **19**, 21–end	(1) Ecclesiasticus **50**, 1–24 (2) Acts **20**, 1–16
S.	(1) Ecclus. **51**, 1–12 (2) Acts **20**, 17–end	(1) Ecclesiasticus **51**, 13–end (2) Acts **21**, 1–16
Twenty-sixth Sunday after Trinity	(1) Prov. **23**, 15–end, *or* 1 Maccabees **4**, 36–end (2) Luke **23**, 1–25, *or* Jude	(1) Proverbs **24**, 23–end, *or* Proverbs **31**, 10–end, *or* 1 Maccabees **14**, 4–15 (2) Luke **23**, 26–end, *or* James **5**
M.	(1) Tobit **4**, 5–19 (2) Acts **21**, 17–36	(1) Tobit **13** (2) Acts **21**, 37—**22**, 22
Tu.	(1) Baruch **1**, 15—**2**, 10 (2) Acts **22**, 23—**23**, 11	(1) Baruch **2**, 11–end (2) Acts **23**, 12–end
W.	(1) Baruch **3**, 1–8 (2) Acts **24**, 1–23	(1) Baruch **3**, 9–end (2) Acts **24**, 24—**25**, 12
Th.	(1) Baruch **4**, 21–30 (2) Acts **25**, 13–end	(1) Baruch **4**, 36—**5** end (2) Acts **26**
F.	(1) 2 Maccabees **4**, 7–17 (2) Acts **27**, 1–26	(1) 2 Maccabees **6**, 12–end (2) Acts **27**, 27–end
S.	(1) 2 Maccabees **7**, 1–19 (2) Acts **28**, 1–15	(1) 2 Maccabees **7**, 20–41 (2) Acts **28**, 16–end
Sunday next before Advent	(1) Ecclesiastes **11** and **12** (2) John **19**, 13–end, *or* Hebrews **11**, 1–16	(1) Haggai **2**, 1–9, *or* Malachi **3** and **4** (2) John **20**, *or* Hebrews **11**, 17—**12**, 2, *or* Luke **15**, 11–end
M.	(1) Wisdom **1** (2) Revelation **1**	(1) Wisdom **2** (2) Revelation **2**
Tu.	(1) Wisdom **3**, 1–9 (2) Revelation **3**	(1) Wisdom **4**, 7–end (2) Revelation **4**
W.	(1) Wisdom **5**, 1–16 (2) Revelation **5**	(1) Wisdom **6**, 1–21 (2) Revelation **6**
Th.	(1) Wisdom **7**, 15—**8**, 4 (2) Revelation **7**	(1) Wisdom **8**, 5–18 (2) Revelation **10** and **11**, 1–14
F.	(1) Wisdom **8**, 21—**9** end (2) Rev. **11**, 15—**12** end	(1) Wisdom **10**, 15—**11**, 10 (2) Revelation **14**, 1–13
S.	(1) Wisdom **11**, 21—**12**, 2 (2) Revelation **18**	(1) Wisdom **12**, 12–21 (2) Revelation **19**, 1–16

PROPER LESSONS

Dedication or Patronal Festivals	(1) 1 Chron. **29**; *or* 1 Kings **8**, 54–62. (2) Heb. **10**, 19–25.
Harvest	Deut. **8**, 7–20; *or* **26**, 1–11; *or* **28**, 1–14. Matthew **13**, 24–30; *or* John **4**, 31–38; *or* John **6**, 26–35; *or* 2 Cor. **9**, 6–15; *or* Rev. **14**, 14–18.

THE CALENDAR (1927)

WITH LESSONS PROPER FOR HOLY-DAYS NOT INCLUDED IN THE FOREGOING TABLE

(subject to further revision)

JANUARY			MORNING LESSONS	EVENING LESSONS
1	A	*Circumcision of our Lord*	Gen. 17. 1–13 Rom. 2. 17–end	Deut. 30 Rom. 13
2	b			
3	c			
4	d			
5	e	. . . .	. . . . . .	Is. 49. 1–13 Rom. 15. 8–21
6	f	*Epiphany of our Lord*	Is. 60 Luke 3. 15–22	Is. 61 John 2. 1–11
7	g			
8	A			
9	b			
10	c			
11	d			
12	e			
13	f	Hilary, Bishop of Poitiers and Doctor, 368		
14	g			
15	A			
16	b			
17	c	Antony of Egypt, Abbot, 356		
18	d			
19	e	Wulfstan, Bishop of Worcester, 1095		
20	f	Fabian, Bishop of Rome and Martyr, 250		
21	g	Agnes, Roman Virgin and Martyr, *c.* 304		
22	A	Vincent, Spanish Deacon and Martyr, *c.* 304		
23	b			
24	c	. . . .	. . . . . .	Jer. 1. 4–10 Acts 26. 1–23
25	d	*Conversion of St. Paul*	Is. 49. 1–13 Gal. 1. 11–end	Is. 45. 18–end Phil. 3. 1–14
26	e	Polycarp, Bishop of Smyrna and Martyr, *c.* 155		
27	f	John Chrysostom, Bishop of Constantinople and Doctor, 407		
28	g			
29	A			
30	b			
31	c			

THE CALENDAR (1927)

WITH LESSONS PROPER FOR HOLY-DAYS

FEBRUARY			MORNING LESSONS	EVENING LESSONS
1	d	. . . .	. . . . . .	Exod. 13. 11–16 Gal. 4. 1–7
2	e	*Purification of the Blessed Virgin Mary*	1 Sam. 1. 21–end Heb. 10. 1–10	Hagg. 2. 1–9 Rom. 12. 1–5
3	f	Anskar of Sweden, Bishop, 864		
4	g			
5	A			
6	b			
7	c			
8	d			
9	e			
10	f			
11	g			
12	A			
13	b			
14	c			
15	d			
16	e			
17	f			
18	g			
19	A			
20	b			
21	c			
22	d			
23	e	. . . .	. . . . . .	Is. 22. 15–22 John 15. 1–16
24	f	*St. Matthias, Apostle*	1 Sam. 2. 27–35 Matt. 7. 15–27	1 Sam. 16. 1–13 Acts 20. 17–35
25	g			
26	A			
27	b			
28	c			
29	. .			

THE CALENDAR (1927)

WITH LESSONS PROPER FOR HOLY-DAYS

MARCH			MORNING LESSONS	EVENING LESSONS
1	d	David, Bishop of Menevia, 6th cent.		
2	e	Chad, Bishop of Lichfield, 672		
3	f			
4	g			
5	A			
6	b			
7	c	Perpetua and her Companions, Carthaginian Martyrs, 203		
8	d			
9	e			
10	f			
11	g			
12	A	Gregory the Great, Bishop of Rome and Doctor, 604		
13	b			
14	c			
15	d			
16	e			
17	f	Patrick, of Ireland, Bishop, 461		
18	g			
19	A			
20	b	Cuthbert, Bishop of Lindisfarne, 687		
21	c	Benedict, Abbot of Monte Cassino, *c.* 540		
22	d			
23	e			
24	f	. . . .	. . . .	Gen. 3. 1–15 Rom. 5. 12–21
25	g	*Annunciation of the Blessed Virgin Mary*	Is. 52. 7–12 Heb. 2. 5–end	1 Sam. 2. 1–11 Matt. 1. 18–23
26	A			
27	b			
28	c			
29	d			
30	e			
31	f			

THE CALENDAR (1927)

WITH LESSONS PROPER FOR HOLY-DAYS

APRIL			MORNING LESSONS	EVENING LESSONS
1	g			
2	A			
3	b	Richard, Bishop of Chichester, 1253		
4	c	Ambrose, Bishop of Milan and Doctor, 397		
5	d			
6	e			
7	f			
8	g			
9	A			
10	b			
11	c	Leo the Great, Bishop of Rome and Doctor, 461		
12	d			
13	e			
14	f			
15	g			
16	A			
17	b			
18	c			
19	d	Alphege, Archbishop of Canterbury and Martyr, 1012		
20	e			
21	f	Anselm, Archbishop of Canterbury and Doctor, 1109		
22	g			
23	A	George, Martyr		
24	b	. . . .	. . . . . .	Ezek. 1 Acts 12. 25—13. 13
25	c	*St. Mark, Evangelist*	Ecclus. 51. 13–end Acts 15. 35–end	Is. 62. 6–end 2 Tim. 4. 1–11
26	d			
27	e			
28	f			
29	g			
30	A	Catharine of Siena, Virgin, 1380	. . . . .	Prov. 4 10–18 John 1. 43–end

MAY			MORNING LESSONS	EVENING LESSONS
1	b	*St. Philip and St. James, Apostles*	Job 23. 1–12 John 6. 1–14	Is. 30. 15–21 John 17. 1–8
2	c	Athanasius, Bishop of Alexandria and Doctor, 373		
3	d			
4	e	Monnica, Matron, 387		
5	f			
6	g	St. John Evangelist, ante Portam Latinam		
7	A			
8	b			
9	c			
10	d			
11	e			
12	f			
13	g			
14	A			
15	b			
16	c			
17	d			
18	e			
19	f	Dunstan, Archbishop of Canterbury, 988		
20	g			
21	A			
22	b			
23	c			
24	d			
25	e	Aldhelm, Bishop of Sherborne, 709		
26	f	Augustine, first Archbishop of Canterbury, 605		
27	g	Venerable Bede, of Jarrow, Presbyter and Doctor, 735		
28	A			
29	b			
30	c			
31	d			

THE CALENDAR (1927)

WITH LESSONS PROPER FOR HOLY-DAYS

JUNE			MORNING LESSONS	EVENING LESSONS
1	e			
2	f			
3	g			
4	A			
5	b	Boniface, Bishop of Mainz and Martyr, *c.* 755		
6	c			
7	d			
8	e			
9	f	Columba, Abbot of Iona, 597		
10	g	. . . .	. . . . . .	Job 29. 11–16 Acts 4. 32–end
11	A	*St. Barnabas, Apostle*	Jer. 9. 23, 24 Acts 9. 26–31	Is. 42. 5–12 Acts 14. 8–end
12	b			
13	c			
14	d	Basil, Bishop of Caesarea in Cappadocia and Doctor, 379		
15	e			
16	f			
17	g			
18	A			
19	b			
20	c			
21	d			
22	e	Alban, Martyr, *c.* 304		
23	f	Vigil	. . . . . .	Mal. 3. 1–6 Luke 1. 5–23
24	g	*Nativity of St. John Baptist*	Ecclus. 48. 1–10 Luke 3. 1–20	Mal. 4 Matt. 11. 2–19
25	A			
26	b			
27	c			
28	d	Irenaeus, Bishop of Lyons and Doctor, 202	. . . . . .	Ezek. 2. 1–7 Acts 3
29	e	*St. Peter, Apostle and Martyr*	Ezek. 3. 4–11 Acts 11. 1–18	Ezek. 34. 11–16 John 21. 15–22
30	f			

WITH LESSONS PROPER FOR HOLY-DAYS

JULY			MORNING LESSONS	EVENING LESSONS
1	g			
2	A	Visitation of the Blessed Virgin Mary		
3	b			
4	c			
5	d			
6	e			
7	f			
8	g			
9	A			
10	b			
11	c			
12	d			
13	e			
14	f			
15	g	Swithun, Bishop of Winchester, *c.* 862 ; translated 971		
16	A			
17	b			
18	c			
19	d			
20	e	Margaret, Virgin and Martyr at Antioch in Pisidia		
21	f	. . . .	. . . . . .	Prov. 31. 10–end Luke 8. 1–3
22	g	*St. Mary Magdalene*	Is. 52. 7–10 John 20. 1–10	Zeph. 3. 14–end Mark 15. 40—16. 7
23	A			
24	b	. . . .	. . . . . .	2 Kings 1. 1–15 Luke 9. 46–56
25	c	*St. James the Great, Apostle and Martyr*	Jer. 45 Mark 1. 14–20	Jer. 26. 1–15 Mark 5. 21–end
26	d	Anne, Mother to the Blessed Virgin Mary		
27	e			
28	f			
29	g			
30	A			
31	b			

THE CALENDAR (1927)

WITH LESSONS PROPER FOR HOLY-DAYS

AUGUST			MORNING LESSONS	EVENING LESSONS
1	c	[Lammas Day]		
2	d			
3	e			
4	f			
5	g	Oswald, King of Northumbria and Martyr, 642	. . . . . .	Exod. 24. 12–end Luke 9. 28–45
6	A	*Transfiguration of our Lord*	Exod. 34. 29–end 2 Cor. 3	1 Kings 19. 1–16 2 Peter 1. 12–end
7	b	Name of Jesus		
8	c			
9	d			
10	e	Laurence, Deacon at Rome and Martyr, 258		
11	f			
12	g			
13	A			
14	b			
15	c			
16	d			
17	e			
18	f			
19	g			
20	A	Bernard of Clairvaux, Abbot, 1153		
21	b			
22	c			
23	d	. . . .	. . . . . .	Gen. 28. 10–17 John 1. 43–end
24	e	*St. Bartholomew, Apostle*	Ecclus. 39. 1–10 Matt. 10. 1–15	Deut. 18. 15–19 Matt. 10. 16–22
25	f			
26	g			
27	A			
28	b	Augustine, Bishop of Hippo in Africa and Doctor, 430		
29	c	Beheading of St. John Baptist		
30	d			
31	e	Aidan, Bishop of Lindisfarne, 651		

THE CALENDAR (1927)

WITH LESSONS PROPER FOR HOLY-DAYS

SEPTEMBER			MORNING LESSONS	EVENING LESSONS
1	f	Giles of Provence, Abbot, *c.* 720		
2	g			
3	A			
4	b			
5	c			
6	d			
7	e			
8	f	Nativity of the Blessed Virgin Mary		
9	g			
10	A			
11	b			
12	c			
13	d	Cyprian, Bishop of Carthage and Martyr, 258		
14	e	Holy Cross Day		
15	f			
16	g	Ninian, Bishop in Galloway, *c.* 430		
17	A			
18	b			
19	c	Theodore of Tarsus, Archbishop of Canterbury, 690		
20	d	. . . .	. . . . . .	1 Kings 19. 15–end Matt. 6. 19–end
21	e	*St. Matthew, Apostle and Evangelist*	Prov. 3. 1–18 Matt. 19. 16–end	1 Chron. 29. 9–17 1 Tim. 6. 6–19
22	f			
23	g			
24	A			
25	b			
26	c			
27	d			
28	e	. . . .	. . . . . .	Ezek. 10. 8–end Rev. 5
29	f	*St. Michael and All Angels*	2 Kings 6. 8–17 Acts 12. 1–11	Dan. 10. 4–end Matt. 13. 24–30 and 36–43
30	g	Jerome, Presbyter and Doctor, 420		

THE CALENDAR (1927)

WITH LESSONS PROPER FOR HOLY-DAYS

OCTOBER			MORNING LESSONS	EVENING LESSONS
1	A	Remigius, Bishop of Rheims, *c.* 530		
2	b			
3	c			
4	d	Francis of Assisi, 1226		
5	e			
6	f	Faith of Aquitaine, Virgin and Martyr, *c.* 304		
7	g			
8	A			
9	b			
10	c			
11	d			
12	e			
13	f	Edward the King and Confessor, 1066, translated 1163		
14	g			
15	A			
16	b			
17	c	Etheldreda, Queen and Abbess of Ely, 679	. . . . . .	Is. 55 Luke 1. 1–4
18	d	*St. Luke, Evangelist*	Is. 61. 1–6 Acts 16. 6–18	Ecclus. 38. 1–14 Col. 4. 7–end
19	e			
20	f			
21	g			
22	A			
23	b			
24	c			
25	d			
26	e	Alfred, King of the West Saxons, 899		
27	f	. . . .	. . . . . .	Is. 28. 9–16 Eph. 2. 11–end
28	g	*St. Simon and St. Jude, Apostles*	Ecclus. 2 Luke 6. 12–23	1 Macc. 2. 42–66 Jude 17–end
29	A			
30	b			
31	c	Vigil	. . . . . .	Wisd. 3. 1–9 Heb. 11. 32–12. 2

NOVEMBER			MORNING LESSONS	EVENING LESSONS
1	d	*All Saints' Day*	Wisd. 5. 1–16 Rev. 19. 6–10	Ecclus. 44. 1–15 Rev. 7. 9–end
2	e	Commemoration of All Souls		
3	f			
4	g			
5	A			
6	b	Leonard, Abbot, *c.* 559		
7	c			
8	d	Saints, Martyrs, and Doctors of the Church of England		
9	e			
10	f			
11	g	Martin, Bishop of Tours, *c.* 397		
12	A			
13	b			
14	c			
15	d			
16	e	Hugh, Bishop of Lincoln, 1200		
17	f	Hilda, Abbess of Whitby, 680		
18	g			
19	A			
20	b	Edmund, King of East Anglia and Martyr, 870		
21	c			
22	d	Cecilia, Virgin and Martyr at Rome, *c.* 230		
23	e	Clement, Bishop of Rome and Martyr, *c.* 100		
24	f			
25	g			
26	A			
27	b			
28	c			
29	d	Vigil	. . . . . .	Ecclus. 14. 20–end John 1. 35–42
30	e	*St. Andrew, Apostle*	Zech. 8. 20–end John 12. 20–32	Ezek. 47. 1–12 1 Cor. 1. 18–end

THE CALENDAR (1927)

WITH LESSONS PROPER FOR HOLY-DAYS

DECEMBER			MORNING LESSONS	EVENING LESSONS
1	f			
2	g			
3	A			
4	b	Clement of Alexandria, Doctor, *c.* 210		
5	c			
6	d			
7	e			
8	f	Conception of the Blessed Virgin Mary		
9	g			
10	A			
11	b			
12	c			
13	d			
14	e			
15	f			
16	g	[O Sapientia]		
17	A	Ignatius, Bishop of Antioch and Martyr in Rome, *c.* 110		
18	b			
19	c			
20	d	. . . .	. . . . .	2 Sam. 15. 17–21 John 11. 1–16
21	e	*St. Thomas, Apostle*	Job 42. 1–6 John 14. 1–7	Is. 35 1 Peter 1. 3–9
22	f			
23	g			
24	A	Vigil		
25	b	*Christmas-Day*		
26	c	*St. Stephen, the first Martyr*		
27	d	*St. John, Apostle and Evangelist*		
28	e	*Innocents' Day*		
29	f			
30	g			
31	A			

TABLES AND RULES

for the Moveable and Immoveable Feasts

together with the Days of Fasting and Abstinence through the whole year.

Days are accounted to belong either to (*a*) Holy-days, (*b*) Special days, or (*c*) Ordinary days.

I. RULES FOR THE MOVEABLE FEASTS AND HOLY-DAYS.

EASTER-DAY, on which the rest depend, is always the First Sunday after the Full Moon which happens upon or next after the Twenty-first day of March, and if the Full Moon happens upon a Sunday, Easter-Day is the Sunday after.

Septuagesima Sunday is nine weeks before Easter.

Sexagesima Sunday is eight weeks before Easter.

Quinquagesima Sunday is seven weeks before Easter.

Ash-Wednesday is in the week following.

Quadragesima or Lent begins on Ash-Wednesday, and ends on Easter Even.

Rogation Sunday is five weeks after Easter.

The Rogation-days are the three days following.

Ascension-Day is forty days after Easter.

Whit-Sunday is seven weeks after Easter.

Trinity-Sunday is eight weeks after Easter.

Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after, or the day of that Feast itself.

The Ember-days at the Four Seasons are the Wednesday, Friday, and Saturday after

The First Sunday in Lent.
The Feast of Pentecost.
September 14.
December 13.

II. A TABLE OF ALL THE HOLY-DAYS

that is to say, the Greater Feasts and Fast Days which are to be observed in the Church of England throughout the year, and for which Proper Services are appointed.

The Greater Feasts.

All Sundays in the Year.

January 1	The Circumcision of our Lord.
6	The Epiphany.
25	The Conversion of St. Paul.
February 2	The Purification of the Blessed Virgin.
24	St. Matthias the Apostle.
March 25	The Annunciation of the Blessed Virgin.
April 25	St. Mark the Evangelist.
May 1	St. Philip and St. James the Apostles.
	The Ascension of our Lord.
June 11	St. Barnabas the Apostle.
24	The Nativity of St. John Baptist.
29	St. Peter the Apostle.
July 22	St. Mary Magdalene.[1]
25	St. James the Apostle.
August 6	The Transfiguration of our Lord.[1]
24	St. Bartholomew the Apostle.

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[1] Not in 1662.

September 21	St. Matthew the Apostle.
29	St. Michael and All Angels.
October 18	St. Luke the Evangelist.
28	St. Simon and St. Jude the Apostles.
November 1	All Saints.
30	St. Andrew the Apostle.
December 21	St. Thomas the Apostle.
25	The Nativity of our Lord.
26	St. Stephen the Martyr.
27	St. John the Evangelist.
28	The Holy Innocents.
	Monday and Tuesday in Easter-week.
	Monday and Tuesday in Whitsun-week.

The Greater Fasts and Days of Abstinence.

Ash-Wednesday.
Monday to Saturday before Easter.

III. A TABLE OF ALL THE DAYS OF FASTING, OR ABSTINENCE, THROUGHOUT THE YEAR.

The Forty Days of Lent.
The Ember-days.
The three Rogation-days.
All the Fridays in the Year, except Christmas-Day [1] and the Epiphany, and the Fridays in the Octaves of Christmas, Easter, and the Ascension.[1]
The Vigils before the following Feasts :—
  The Nativity of our Lord.
  Pentecost.
  St. John Baptist.
  All Saints.
  St. Andrew.[2]

Note, that if any of these Feasts fall upon a Monday, then the Fast of the Vigil shall be kept upon the Saturday, and not upon the Sunday next before it.

IV. RULES FOR THE SPECIAL DAYS.

The other days entered in the Calendar as Saints' Days and Days of Commemoration are Lesser Feasts, which it is permitted, but not enjoined, to observe ; together with the Feast of the Dedication or Consecration of the Church (which may be observed, when the original date is unknown, upon the first Sunday in October), the Harvest Festival, and the Patronal Feast of the Church.

The following Lesser Fast days are appointed to be kept ; but the services provided are not enjoined but only permitted :

The Ember-days.
The Vigil of Christmas.
The week days of Lent after Ash-Wednesday to Palm Sunday.
The Rogation-Days.

A Solemn Day, for which a particular Service is appointed.

The Anniversary of the Day of the Accession of the Reigning Sovereign.

[1-1] Not in 1662. [2] Also in 1662—Purification, Annunciation, St. Matthias, St. Peter, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Thomas.

V. A TABLE TO REGULATE THE SERVICE WHEN TWO FEASTS OR HOLY-DAYS FALL UPON THE SAME DAY.

When two Holy-days fall upon the same day then shall be said the whole Service proper to the Day named in the left-hand column of the following Table; and the Service of the Day in the right-hand column shall either be pretermitted or transferred as therein directed.

First Sunday in Advent.	St. Andrew, transferred to Tuesday.
Fourth Sunday in Advent.	St. Thomas, transferred to Monday.
St. Stephen, St. John Evangelist, Innocents' Day, Circumcision.	First Sunday after Christmas.
Epiphany.	Second Sunday after Christmas.
*Conversion of St. Paul.	Third Sunday after Epiphany.
*Purification of St. Mary the Virgin.	Fourth Sunday after Epiphany, Septuagesima, Sexagesima, Quinquagesima.
Septuagesima or Sexagesima.	Conversion of St. Paul, transferred to Monday.
Sexagesima, Quinquagesima, Ash-Wednesday, Sundays in Lent.	St. Matthias, transferred to the next day.
Third, Fourth, or Fifth Sunday in Lent.	Annunciation of the Blessed Virgin, transferred to Monday.
Palm Sunday to Low Sunday.	Annunciation, St. Mark, St. Philip and St. James, transferred to Tuesday after Low Sunday.
*St. Mark, St. Philip and St. James.	Second, Third, Fourth, or Fifth Sunday after Easter.
Ascension-Day.	St. Philip and St. James, transferred to Friday.
Whit-Sunday to Trinity-Sunday.	St. Barnabas, transferred to Tuesday after Trinity-Sunday.
*St. Barnabas and all other Holy-days till All Saints' Day inclusive.	Sundays after Trinity.

* The Collect of the Sunday will follow that of the Day.

On Principal Feasts, that is to say Christmas-Day, the Epiphany, Easter-Day, Ascension-Day, Whit-Sunday, and Trinity-Sunday, the only collect used as the Collect of the Day shall be that of the Feast.

The Vigil of a transferred Feast shall lapse.

Whenever a Greater Feast falls on, or is transferred to, a Monday, then Evensong on Sunday is the First Evensong of the Feast, the Collect of the Sunday being added after that of the Feast. If a Greater Feast falls on a Saturday, then Evensong on Saturday is the Second Evensong of the Feast, the Collect of the Sunday being added after that of the Feast: Except the Sunday be Advent Sunday, or the Fifth or Sixth Sunday in Lent, when Evensong on Saturday is the First Evensong of the Sunday, the Collect of the Feast being added after that of the Sunday.

When St. Matthias's Day is observed on the day after Ash-Wednesday, then Evensong on Wednesday is that of Ash-Wednesday, the Collect of St. Matthias's Day being added after that of Ash-Wednesday.

When St. Philip and St. James's Day is the Vigil of Ascension-Day, then Evensong on Wednesday is the First Evensong of the Ascension; when it is observed on the day after Ascension-Day, then Evensong on Thursday will be that of the Ascension.

If any Lesser Feast or Fast falls upon a Holy-day, then the Service of the Holy-day shall take precedence; but the Collect of the Lesser Day may be added after the Collect of the Holy-day, unless it be a Principal Day.

TABLE TO FIND EASTER-DAY

FROM THE PRESENT TIME TILL THE YEAR 2199 INCLUSIVE, ACCORDING TO THE FOREGOING CALENDAR.

GOLDEN NUMBER.	DAY OF THE MONTH.	SUNDAY LETTER.
	March 21	C
XIV.	——— 22	D
III.	——— 23	E
	——— 24	F
XI.	——— 25	G
	——— 26	A
XIX.	——— 27	B
VIII.	——— 28	C
	——— 29	D
XVI.	——— 30	E
V.	——— 31	F
	April 1	G
XIII.	——— 2	A
II.	——— 3	B
	——— 4	C
X.	——— 5	D
	——— 6	E
XVIII.	——— 7	F
VII.	——— 8	G
	——— 9	A
XV.	——— 10	B
IV.	——— 11	C
	——— 12	D
XII.	——— 13	E
I.	——— 14	F
	——— 15	G
IX.	——— 16	A
XVII.	——— 17	B
VI.	——— 18	C
	——— 19	D
	——— 20	E
	——— 21	F
	——— 22	G
	——— 23	A
	——— 24	B
	——— 25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is *Easter-Day*. If the Full Moon happens upon a Sunday, then (according to the first Rule) the next Sunday after is *Easter-Day*.

To find the Golden Number, or Prime, add One to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 2099 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions, and also the Number 6: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next following Century, that is, from the Year 2100 till the Year 2199 inclusive, add to the current Year its Fourth Part, and also the Number 5, and then divide by 7, and proceed as in the last Rule.

Note, That in all Bissextile or Leap-Years, the Letter found, as above, will be the Sunday Letter from the intercalated Day exclusive, to the End of the Year.

ANOTHER TABLE TO FIND EASTER

TILL THE YEAR 2199 INCLUSIVE.

SUNDAY LETTERS.

GOLDEN NUMBER.	A	B	C	D	E	F	G
I.	April 16	—— 17	—— 18	—— 19	—— 20	—— 21	—— 15
II.	April 9	—— 10	—— 4	—— 5	—— 6	—— 7	—— 8
III.	March 26	—— 27	—— 28	—— 29	—— 30	—— 24	—— 25
IV.	April 16	—— 17	—— 18	—— 12	—— 13	—— 14	—— 15
V.	April 2	—— 3	—— 4	—— 5	—— 6	—— 7	—— 1
VI.	April 23	—— 24	—— 25	—— 19	—— 20	—— 21	—— 22
VII.	April 9	—— 10	—— 11	—— 12	—— 13	—— 14	—— 15
VIII.	April 2	—— 3	—— 4	March 29	—— 30	—— 31	April 1
IX.	April 23	—— 17	—— 18	—— 19	—— 20	—— 21	—— 22
X.	April 9	—— 10	—— 11	—— 12	—— 6	—— 7	—— 8
XI.	March 26	—— 27	—— 28	—— 29	—— 30	—— 31	April 1
XII.	April 16	—— 17	—— 18	—— 19	—— 20	—— 14	—— 15
XIII.	April 9	—— 3	—— 4	—— 5	—— 6	—— 7	—— 8
XIV.	March 26	—— 27	—— 28	—— 29	—— 23	—— 24	—— 25
XV.	April 16	—— 17	—— 11	—— 12	—— 13	—— 14	—— 15
XVI.	April 2	—— 3	—— 4	—— 5	—— 6	March 31	April 1
XVII.	April 23	—— 24	—— 18	—— 19	—— 20	—— 21	—— 22
XVIII.	April 9	—— 10	—— 11	—— 12	—— 13	—— 14	—— 8
XIX.	April 2	—— 3	March 28	—— 29	—— 30	—— 31	April 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which *Easter* falleth that Year. But Note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

A TABLE OF THE MOVEABLE FEASTS

FOR FIFTY YEARS

YEAR OF OUR LORD.	SUNDAY LETTER.	S. AFT. EPIPHANY.	SEPTUAGESIMA SUNDAY.	THE FIRST DAY OF LENT.	EASTER-DAY.	ROGATION SUNDAY.	ASCENSION-DAY.	WHIT-SUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY.
1926	C	3	Jan. 31	Feb. 17	Apr. 4	May 9	May 13	May 23	25	Nov. 28
1927	B	5	Feb. 13	Mar. 2	—— 17	—— 22	—— 26	June 5	23	—— 27
1928	AG	4	—— 5	Feb. 22	—— 8	—— 13	—— 17	May 27	25	Dec. 2
1929	F	2	Jan. 27	—— 13	Mar. 31	—— 5	—— 9	—— 19	26	—— 1
1930	E	5	Feb. 16	Mar. 5	Apr. 20	—— 25	—— 29	June 8	23	Nov. 30
1931	D	3	—— 1	Feb. 18	—— 5	—— 10	—— 14	May 24	25	Nov. 29
1932	CB	2	Jan. 24	—— 10	Mar. 27	—— 1	—— 5	—— 15	26	—— 27
1933	A	5	Feb. 12	Mar. 1	Apr. 16	—— 21	—— 25	June 4	24	Dec. 3
1934	G	3	Jan. 28	Feb. 14	—— 1	—— 6	—— 10	May 20	26	—— 2
1935	F	5	Feb. 17	Mar. 6	—— 21	—— 26	—— 30	June 9	23	—— 1
1936	ED	4	—— 9	Feb. 26	—— 12	—— 17	—— 21	May 31	24	Nov. 29
1937	C	2	Jan. 24	—— 10	Mar. 28	—— 2	—— 6	—— 16	26	—— 28
1938	B	5	Feb. 13	Mar. 2	Apr. 17	—— 22	—— 26	June 5	23	—— 27
1939	A	4	—— 5	Feb. 22	—— 9	—— 14	—— 18	May 28	25	Dec. 3
1940	GF	2	Jan. 21	—— 7	Mar. 24	Apr. 28	—— 2	—— 12	27	—— 1
1941	E	4	Feb. 9	—— 26	Apr. 13	May 18	—— 22	June 1	24	Nov. 30
1942	D	3	—— 1	—— 18	—— 5	—— 10	—— 14	May 24	25	—— 29
1943	C	6	—— 21	Mar. 10	—— 25	—— 30	June 3	June 13	22	—— 28
1944	BA	4	—— 6	Feb. 23	—— 9	—— 14	May 18	May 28	25	Dec. 3
1945	G	3	Jan. 28	—— 14	—— 1	—— 6	—— 10	—— 20	26	—— 2
1946	F	5	Feb. 17	Mar. 6	—— 21	—— 26	—— 30	June 9	23	—— 1
1947	E	3	—— 2	Feb. 19	—— 6	—— 11	—— 15	May 25	25	Nov. 30
1948	DC	2	Jan. 25	—— 11	Mar. 28	—— 2	—— 6	—— 16	26	—— 28
1949	B	5	Feb. 13	Mar. 2	Apr. 17	—— 22	—— 26	June 5	23	—— 27
1950	A	4	—— 5	Feb. 22	—— 9	—— 14	—— 18	May 28	25	Dec. 3
1951	G	2	Jan. 21	—— 7	Mar. 25	Apr. 29	—— 3	—— 13	27	—— 2
1952	FE	4	Feb. 10	—— 27	Apr. 13	May 18	—— 22	June 1	24	Nov. 30
1953	D	3	—— 1	—— 18	—— 5	—— 10	—— 14	May 24	25	—— 29
1954	C	5	—— 14	Mar. 3	—— 18	—— 23	—— 27	June 6	23	—— 28
1955	B	4	—— 6	Feb. 23	—— 10	—— 15	—— 19	May 29	24	—— 27
1956	AG	3	Jan. 29	—— 15	—— 1	—— 6	—— 10	—— 20	26	Dec. 2
1957	F	5	Feb. 17	Mar. 6	—— 21	—— 26	—— 30	June 9	23	—— 1
1958	E	3	—— 2	Feb. 19	—— 6	—— 11	—— 15	May 25	25	Nov. 30
1959	D	2	Jan. 25	—— 11	Mar. 29	—— 3	—— 7	—— 17	26	—— 29
1960	CB	5	Feb. 14	Mar. 2	Apr. 17	—— 22	—— 26	June 5	23	—— 27
1961	A	3	Jan. 29	Feb. 15	—— 2	—— 7	—— 11	May 21	26	Dec. 3
1962	G	6	Feb. 18	Mar. 7	—— 22	—— 27	—— 31	June 10	23	—— 2
1963	F	4	—— 10	Feb. 27	—— 14	—— 19	—— 23	—— 2	24	—— 1
1964	ED	2	Jan. 26	—— 12	Mar. 29	—— 3	—— 7	May 17	26	Nov. 29
1965	C	5	Feb. 14	Mar. 3	Apr. 18	—— 23	—— 27	June 6	23	—— 28
1966	B	4	—— 6	Feb. 23	—— 10	—— 15	—— 19	May 29	24	—— 27
1967	A	2	Jan. 22	—— 8	Mar. 26	Apr. 30	—— 4	—— 14	27	Dec. 3
1968	GF	5	Feb. 11	—— 28	Apr. 14	May 19	—— 23	June 2	24	—— 1
1969	E	3	—— 2	—— 19	—— 6	—— 11	—— 15	May 25	25	Nov. 30
1970	D	2	Jan. 25	—— 11	Mar. 29	—— 3	—— 7	—— 17	26	—— 29
1971	C	4	Feb. 7	—— 24	Apr. 11	—— 16	—— 20	—— 30	24	—— 28
1972	BA	3	Jan. 30	—— 16	—— 2	—— 7	—— 11	—— 21	26	Dec. 3
1973	G	6	Feb. 18	Mar. 7	—— 22	—— 27	—— 31	June 10	23	—— 2
1974	F	4	—— 10	Feb. 27	—— 14	—— 19	—— 23	—— 2	24	—— 1
1975	E	2	Jan. 26	—— 12	Mar. 30	—— 4	—— 8	May 18	26	Nov. 30

A TABLE

OF THE

MOVEABLE FEASTS

ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

EASTER-DAY.	SUNDAYS AFTER EPIPHANY.	SEPTUAGESIMA SUNDAY.	THE FIRST DAY OF LENT.	ROGATION SUNDAY.	ASCENSION-DAY.	WHIT-SUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY.
Mar. 22	One	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
—— 23	One	—— 19	—— 5	—— 27	May 1	—— 11	27	—— 30
—— 24	One	—— 20	—— 6	—— 28	—— 2	—— 12	27	Dec. 1
—— 25	Two	—— 21	—— 7	—— 29	—— 3	—— 13	27	—— 2
—— 26	Two	—— 22	—— 8	—— 30	—— 4	—— 14	27	—— 3
—— 27	Two	—— 23	—— 9	May 1	—— 5	—— 15	26	Nov. 27
—— 28	Two	—— 24	—— 10	—— 2	—— 6	—— 16	26	—— 28
—— 29	Two	—— 25	—— 11	—— 3	—— 7	—— 17	26	—— 29
—— 30	Two	—— 26	—— 12	—— 4	—— 8	—— 18	26	—— 30
—— 31	Two	—— 27	—— 13	—— 5	—— 9	—— 19	26	Dec. 1
April 1	Three	—— 28	—— 14	—— 6	—— 10	—— 20	26	—— 2
—— 2	Three	—— 29	—— 15	—— 7	—— 11	—— 21	26	—— 3
—— 3	Three	—— 30	—— 16	—— 8	—— 12	—— 22	25	Nov. 27
—— 4	Three	—— 31	—— 17	—— 9	—— 13	—— 23	25	—— 28
—— 5	Three	Feb. 1	—— 18	—— 10	—— 14	—— 24	25	—— 29
—— 6	Three	—— 2	—— 19	—— 11	—— 15	—— 25	25	—— 30
—— 7	Three	—— 3	—— 20	—— 12	—— 16	—— 26	25	Dec. 1
—— 8	Four	—— 4	—— 21	—— 13	—— 17	—— 27	25	—— 2
—— 9	Four	—— 5	—— 22	—— 14	—— 18	—— 28	25	—— 3
—— 10	Four	—— 6	—— 23	—— 15	—— 19	—— 29	24	Nov. 27
—— 11	Four	—— 7	—— 24	—— 16	—— 20	—— 30	24	—— 28
—— 12	Four	—— 8	—— 25	—— 17	—— 21	—— 31	24	—— 29
—— 13	Four	—— 9	—— 26	—— 18	—— 22	June 1	24	—— 30
—— 14	Four	—— 10	—— 27	—— 19	—— 23	—— 2	24	Dec. 1
—— 15	Five	—— 11	—— 28	—— 20	—— 24	—— 3	24	—— 2
—— 16	Five	—— 12	Mar. 1	—— 21	—— 25	—— 4	24	—— 3
—— 17	Five	—— 13	—— 2	—— 22	—— 26	—— 5	23	Nov. 27
—— 18	Five	—— 14	—— 3	—— 23	—— 27	—— 6	23	—— 28
—— 19	Five	—— 15	—— 4	—— 24	—— 28	—— 7	23	—— 29
—— 20	Five	—— 16	—— 5	—— 25	—— 29	—— 8	23	—— 30
—— 21	Five	—— 17	—— 6	—— 26	—— 30	—— 9	23	Dec. 1
—— 22	Six	—— 18	—— 7	—— 27	—— 31	—— 10	23	—— 2
—— 23	Six	—— 19	—— 8	—— 28	June 1	—— 11	23	—— 3
—— 24	Six	—— 20	—— 9	—— 29	—— 2	—— 12	22	Nov. 27
—— 25	Six	—— 21	—— 10	—— 30	—— 3	—— 13	22	—— 28

Note, That in a Bissextile or Leap-Year, the Number of Sundays after *Epiphany* will be the same, as if *Easter-Day* had fallen one Day later than it really does. And for the same Reason one Day must in every Leap-Year be added to the Day of the Month given by the Table for *Septuagesima* Sunday: And the like must be done for the First Day of *Lent* (commonly called *Ash-wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that Case the Day given by the Table is the right Day.

GENERAL RUBRICKS OF THIS BOOK

THE chancels shall remain as they have done in times past.

And here it is to be noted that such ornaments of the Church, and of the Ministers thereof, at all times of their ministration, shall be retained and be in use as were in this Church of England, by the authority of parliament, in the second year of King Edward the Sixth.

Hymns and Anthems agreeable to Holy Scripture and to the doctrine and purpose of this Book may be sung at the beginning or end of any service, and also, subject to any direction which the Bishop may give, in the course of any service.

At the discretion of the Minister of the Parish, subject to the provisions of the next ensuing rubrick, any footnote in this Book may be followed or substituted for the corresponding passage in the text; and where an Alternative Service is provided, any paragraph (that is the portion between one ¶ and the next following ¶) of such a Service may be substituted for the corresponding paragraph in the Service of 1662, as printed in this Book, provided that such paragraph be substituted in its entirety, and be used subject to the rules and rubricks applicable thereto.

Inasmuch as it is to be desired that changes sanctioned by this Book in the customary arrangement and conduct of the Services should not be made arbitrarily or without the good will of the people, as represented in Parochial Church Council: any question which may arise between the Minister of a parish and the people as so represented with regard to such changes shall stand referred to the Bishop of the Diocese, who, after such consultation as he shall think best, both with the Minister and with the people, shall make orders thereupon, and these orders shall be final.

If any doubts or diversity arise concerning the manner how to understand, do, and execute the things contained in this Book, resort shall be had to the Bishop of the Diocese, who by his discretion shall take order for the settlement of the same, so that the same order be not contrary to any thing contained in this Book, nor to any Rules for the conduct of public worship in accordance with this Book which may be made from time to time by the Archbishop and Bishops of the Province. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

GENERAL RUBRICKS OF MORNING AND EVENING PRAYER

Daily to be said and used throughout the year.

THE Morning and Evening Prayer shall be used in the accustomed place of the church, chapel, or chancel ; except it shall be otherwise determined by the Ordinary of the place.

Though it be appointed, that all things shall be read and sung in the church in the English tongue, to the end that the congregation may be thereby edified ; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every parish-church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish-church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

When the Order for Morning or Evening Prayer is immediately followed by another Service provided in this Book, it shall be permissible for the Minister, at his discretion, to begin at the versicle ' O Lord, open thou our lips ', and to end with the Third Collect, or with the Canticle after the Second Lesson ; or else after the Canticle he may say ' The Lord be with you ; *Answer.* And with thy spirit. *Minister.* Let us pray ' ; and then he shall say any of the following :—the Collect of the Day, or the Second or the Third Collect, and so end.

THE ORDER FOR

MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* 51. 9.

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psalm* 51. 17.

Rend your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* 9. 9, 10.

O Lord, correct me, but with judgement ; not in thine anger, lest thou bring me to nothing. *Jeremiah* 10. 24. *Psalm* 6. 1.

Repent ye ; for the Kingdom of heaven is at hand. *St. Matthew* 3. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* 15. 18, 19.

Enter not into judgement with thy servant, O Lord ; for in thy sight shall no man living be justified. *Psalm* 143. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us : but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* 1. 8, 9.

¶ DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God ; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me ;

¶ *A general Confession to be said of the whole congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

The people shall answer here, and at the end of all other prayers, Amen.

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips;
Answer. And our mouth shall shew forth thy praise.
Priest. O God, make speed to save us;
Answer. O Lord, make haste to help us.

Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord;
Answer. The Lord's name be praised.

¶ *Then shall be said or sung this psalm following: except on* Easter-Day, *upon which another Anthem is appointed; and on the nineteenth day of every month it is not to be read here, but in the ordinary Course of the Psalms.*

VENITE, EXULTEMUS DOMINO.

Psalm 95.

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

For the Lord is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath : that they should not enter into my rest.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Psalms in order as they be appointed. And at the end of every psalm throughout the year, and likewise at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be Proper Lessons assigned for that day : He that readeth so standing and turning himself, as he may best be heard of all such as are present.*

¶ *And after that, shall be said or sung, in English, the Hymn called* Te Deum Laudamus, *daily throughout the year.*

¶ Note, *That before every Lesson the Minister shall say,* Here beginneth such a chapter, *or* verse of such a chapter, of such a book : *And after every Lesson,* Here endeth the First, *or* the Second Lesson.

TE DEUM LAUDAMUS.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth;

Heaven and earth are full : of the majesty of thy glory.

The glorious company of the Apostles : praise thee.
The goodly fellowship of the Prophets : praise thee.
The noble army of Martyrs : praise thee.
The holy Church throughout all the world : doth acknowledge thee ;
The Father : of an infinite majesty ;
Thine honourable, true : and only Son ;
Also the Holy Ghost : the Comforter.
Thou art the King of Glory : O Christ.
Thou art the everlasting Son : of the Father.
When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.
When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God : in the glory of the Father.
We believe that thou shalt come : to be our Judge.
We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints : in glory everlasting.
O Lord, save thy people : and bless thine heritage.
Govern them : and lift them up for ever.
Day by day : we magnify thee ;
And we worship thy name : ever world without end.
Vouchsafe, O Lord : to keep us this day without sin.
O Lord, have mercy upon us : have mercy upon us.
O Lord, let thy mercy lighten upon us : as our trust is in thee.
O Lord, in thee have I trusted : let me never be confounded.

Or this Canticle,

BENEDICITE, OMNIA OPERA.

O ALL ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever.
O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.
O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.
O ye Waters that be above the firmament, bless ye the Lord : praise him, and magnify him for ever.
O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.
O ye Sun, and Moon, bless ye the Lord : praise him, and magnify him for ever.
O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.
O ye Showers, and Dew, bless ye the Lord : praise him, and magnify him for ever.
O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.
O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.
O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews, and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights, and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings, and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains, and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas, and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts, and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following ; except when that shall happen to be read in the chapter for the day, or for the Gospel on* St. John Baptist's Day.

BENEDICTUS.

St. Luke 1. 68.

BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people ;

And hath raised up a mighty salvation for us : in the house of his servant David ;

As he spake by the mouth of his holy prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember his holy covenant ;

To perform the oath which he sware to our forefather Abraham : that he would give us ;

That we being delivered out of the hands of our enemies : might serve him without fear ;

In holiness and righteousness before him : all the days of our life.

And thou, child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or this Psalm,

JUBILATE DEO.

Psalm 100.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people, standing : except only such days as the Creed of St. Athanasius is appointed to be read.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the Life everlasting. Amen.

¶ *And after that, these prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you;
Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us;
Answer. And grant us thy salvation.
Priest. O Lord, save the king;
Answer. And mercifully hear us when we call upon thee.
Priest. Endue thy ministers with righteousness;
Answer. And make thy chosen people joyful.
Priest. O Lord, save thy people;
Answer. And bless thine inheritance.
Priest. Give peace in our time, O Lord;
Answer. Because there is none other that fighteth for us, but only thou, O God.
Priest. O God, make clean our hearts within us;
Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.*

THE SECOND COLLECT, FOR PEACE.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

THE THIRD COLLECT, FOR GRACE.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these Five Prayers following are to be read here, except when the Litany is read ; and then only the two last are to be read, as they are there placed.*

A PRAYER FOR THE KING'S MAJESTY.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth ; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *GEORGE* ; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way : Endue him plenteously with heavenly gifts ; grant him in health and wealth long to live ; strengthen him that he may vanquish and overcome all his enemies ; and finally, after this life, he may attain everlasting joy and felicity ; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE ROYAL FAMILY.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen Mary, Edward Prince of Wales, and all the Royal Family : Endue them with thy Holy Spirit ; enrich them with thy heavenly grace ; prosper them with all happiness ; and bring them to thine everlasting kingdom ; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE CLERGY AND PEOPLE.

ALMIGHTY and everlasting God, who alone workest great marvels ; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful spirit of thy grace ; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise, that when two or three are gathered together in thy name thou wilt grant their requests : Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them ; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Corinthians* 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the year.

THE ORDER FOR

EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* 51. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* 9. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jeremiah* 10. 24. *Psalm* 6. 1.

Repent ye; for the Kingdom of heaven is at hand. *St. Matthew* 3. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* 15. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* 143. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* 1. 8, 9.

¶ DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.*

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips;
Answer. And our mouth shall shew forth thy praise.
Priest. O God, make speed to save us;
Answer. O Lord, make haste to help us.

Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.
Priest. Praise ye the Lord;
Answer. The Lord's name be praised.

¶ *Then shall be said or sung the Psalms in order as they be appointed. Then a Lesson of the Old Testament, as is appointed. And after that,* Magnificat (*or the Song of the blessed Virgin Mary*) *in English, as followeth.*

MAGNIFICAT.

St. Luke 1.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth : all generations shall call me blessed.
For he that is mighty hath magnified me : and holy is his name.
And his mercy is on them that fear him : throughout all generations.
He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat : and hath exalted the humble and meek.
He hath filled the hungry with good things : and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.
Glory be to the Father, and to the Son : and to the Holy Ghost ;
As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or else this psalm ; except it be on the nineteenth day of the month, when it is read in the ordinary Course of the Psalms.

CANTATE DOMINO.

Psalm 98.

O SING unto the Lord a new song : for he hath done marvellous things.
With his own right hand, and with his holy arm : hath he gotten himself the victory.
The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.
He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.
Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.
Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.
With trumpets also and shawms : O shew yourselves joyful before the Lord the King.
Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.
Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.
With righteousness shall he judge the world : and the people with equity.
Glory be to the Father, and to the Son : and to the Holy Ghost ;
As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then a Lesson of the New Testament, as it is appointed. And after that,* Nunc dimittis *(or the Song of Simeon) in English, as followeth.*

NUNC DIMITTIS.

St. Luke 2. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.
For mine eyes have seen : thy salvation,
Which thou hast prepared : before the face of all people ;
To be a light to lighten the Gentiles : and to be the glory of thy people Israel.
Glory be to the Father, and to the Son : and to the Holy Ghost ;
As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or else this psalm ; except it be on the twelfth day of the month.

DEUS MISEREATUR.

Psalm 67.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us :

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth : And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the Life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing with a loud voice,*

The Lord be with you ;
Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

OUR Father, which art in heaven, Hallowed be thy name ; Thy kingdom come ; Thy will be done ; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us ;
Answer. And grant us thy salvation.
Priest. O Lord, save the king ;
Answer. And mercifully hear us when we call upon thee.
Priest. Endue thy ministers with righteousness;
Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people;
Answer. And bless thine inheritance.
Priest. Give peace in our time, O Lord;
Answer. Because there is none other that fighteth for us, but only thou, O God.
Priest. O God, make clean our hearts within us;
Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last collects shall be daily said at Evening Prayer without alteration.*

THE SECOND COLLECT AT EVENING PRAYER.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

THE THIRD COLLECT, FOR AID AGAINST ALL PERILS.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

A PRAYER FOR THE KING'S MAJESTY.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *GEORGE;* and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE ROYAL FAMILY.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen Mary, Edward Prince of Wales, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE CLERGY AND PEOPLE.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise, that when two or three are gathered together in thy name thou wilt grant their requests : Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them ; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Corinthians* 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the year.

AN INTRODUCTION TO

MORNING OR EVENING PRAYER.

¶ *The Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow :*

Of Penitence. I WILL arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* 15. 18, 19.

If we say that we have no sin, we deceive ourselves, and the truth is not in us : but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* 1. 8, 9.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* 9. 9, 10.

Enter not into judgement with thy servant, O Lord ; for in thy sight shall no man living be justified. *Psalm* 143. 2.

Of Worship. God is a Spirit : and they that worship him must worship him in spirit and in truth. *St. John* 4. 24.

O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him. *Psalm* 96. 9.

Advent. Repent ye ; for the Kingdom of heaven is at hand. *St. Matt.* 3. 2.

The night is far spent, and the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light. *Rom.* 13. 11.

Christmas. Behold, I bring you good tidings of great joy which shall be to all people. For unto you is born in the city of David a Saviour, which is Christ the Lord. *St. Luke* 2. 10, 11.

Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. 1 *St. John* 4. 9.

Epiphany. From the rising of the sun even unto the going down of the same my name is great among the nations ; and in every place incense is offered unto my name, and a pure offering. For my name is great among the nations, saith the Lord. *Mal.* 1. 11.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen. *Psalm* 98. 3.

Lent. Rend your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psalm* 51. 17.

Passiontide. Is it nothing to you, all ye that pass by ? Behold and see if there be any sorrow like unto my sorrow. *Lam.* 1. 12.

Good Friday. God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Easter Even. Rest in the Lord and wait patiently for him ; and he shall give thee thy heart's desire. *Psalm* 37. 7, 4.

Easter. Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead. 1 *St. Peter* 1. 3.

Ascension-Day. Seeing that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. *Heb.* 4. 14, 16.

Whit-Sunday. The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. *Rom.* 5. 5.

Trinity. God is love ; and he that abideth in love abideth in God and God in him. 1 *St. John* 4. 16.

All Saints' Day. Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith. *Heb.* 12. 1, 2.

Saints' Days. The righteous shall be had in everlasting remembrance ; the memory of the just is blessed. *Psalm* 112. 6 ; *Proverbs* 10. 7.

The New Year or any Anniversary. They that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; they shall walk, and not faint. *Isaiah* 40. 31.

Harvest. The earth is the Lord's and the fulness thereof. *Psalm* 24. 1.

Time of Trouble. God is our hope and strength : a very present help in trouble. *Psalm* 46. 1.

National. O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth. *Psalm* 67. 4.

¶ *The Minister, turning to the people, shall say the Exhortation in the form following :*

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God ; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me ;

And this form of Exhortation shall always be said on Advent Sunday and the First Sunday in Lent ;

At other times he may use this form of Exhortation ;

BELOVED, we are come together in the presence of Almighty God and of the whole company of heaven to offer unto him through our Lord Jesus Christ our worship and praise and thanksgiving ; to make confession of our sins ; to pray, as well for others as for ourselves, that we may know more truly the greatness of God's love and shew forth in our lives the fruits of his grace; and to ask on behalf of all men such things as their well-being doth require.

Wherefore let us kneel in silence, and remember God's presence with us now.

Or else the Minister may omit any Exhortation and say,

Let us humbly confess our sins to Almighty God.

And thereupon silence shall be kept for a space, all kneeling.

¶ *Then shall follow the General Confession, to be said of the whole congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy name. Amen.

Or this (except on Advent Sunday and the First Sunday in Lent):

O GOD, our Father, we have sinned against thee in thought, word, and deed: we have not loved thee with all our heart; we have not loved our neighbours as ourselves. Have mercy upon us, we beseech thee; cleanse us from our sins; and help us to overcome our faults; through Jesus Christ our Lord. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

Or this (except on Advent Sunday and the First Sunday in Lent):

MAY the Almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit. *Amen.*

¶ *On all Sundays (except such as are Principal Feasts) this Introduction shall precede both Morning and Evening Prayer; except that it may be omitted when another service provided in this Book follows immediately.*

AN ALTERNATIVE ORDER FOR

MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *The Minister kneeling shall say or sing:*

O Lord, open thou our lips;
Answer. And our mouth shall shew forth thy praise.
Minister. O God, make speed to save us;
Answer. O Lord, make haste to help us.

Here all standing up, the Minister shall say,

Glory be to the Father, and to the Son : and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.
Minister. Praise ye the Lord;
Answer. The Lord's name be praised.

¶ *Then shall be said or sung this psalm following: except on* Easter-Day *and seven days after, when Proper Anthems are appointed to be said in place thereof. And except that on the nineteenth day of every month (not being a day for which one of the Invitatories following is appointed) it is not to be read here, but in the ordinary Course of the Psalms.*

¶ *The* Venite *may be omitted except on Sundays and other Holy-days.*

VENITE, EXULTEMUS DOMINO.

Psalm 95.

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.
2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.
3 For the Lord is a great God : and a great King above all gods.
4 In his hand are all the corners of the earth : and the strength of the hills is his also.
5 The sea is his, and he made it : and his hands prepared the dry land.
6 O come, let us worship, and fall down : and kneel before the Lord our Maker.
7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

Glory be to the Father, and to the Son : and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *On the days hereafter named, before this psalm and after the* Gloria Patri *which follows it, may be sung or said the Invitatory:*

On the Sundays in Advent.—Our King and Saviour draweth nigh : O come, let us adore him.

On Christmas-Day and until the Epiphany.—Alleluia, Unto us a Child is born : O come, let us adore him, Alleluia.

On the Epiphany and seven days after.—The Lord hath manifested forth his glory : O come, let us adore him.

On the Purification and the Annunciation.—The Word was made flesh : O come, let us adore him.

On the Monday following the first Sunday after Easter, and until Ascension Day.—Alleluia, The Lord is risen indeed : O come, let us adore him, Alleluia.

On Ascension-Day and until Whit-Sunday.—Alleluia, Christ the Lord ascended into heaven : O come, let us adore him, Alleluia.

On Whit-Sunday and six days after.—Alleluia, The Spirit of the Lord filleth the world : O come, let us adore him, Alleluia.

On Trinity-Sunday.—One God in Trinity, and Trinity in Unity : O come, let us adore him.

On the Feast of the Transfiguration.—The Lord hath manifested forth his glory : O come, let us adore him.

On Feast-days of Saints that are Holy-days.—The Lord is glorious in his saints : O come, let us adore him.

¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every psalm throughout the year, and likewise at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Table of Lessons, except there be Proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present.*

¶ *Note, That before every lesson the Minister shall say first the name of the book, next the number of the chapter, and then, if need be, of the verse, at which he beginneth to read: and after every lesson,* Here endeth the First, *or* the Second Lesson.

¶ *And after that, shall be said or sung, in English, the Hymn called* Te Deum Laudamus.

TE DEUM LAUDAMUS.

WE praise thee, O God : we acknowledge thee to be the Lord.
2 All the earth doth worship thee : the Father everlasting.
3 To thee all Angels cry aloud : the Heavens, and all the Powers therein.
4 To thee Cherubin, and Seraphin : continually do cry,
5 Holy, Holy, Holy : Lord God of Sabaoth ;
6 Heaven and earth are full : of the majesty of thy glory.

7 THE glorious company of the Apostles : praise thee ;
8 The goodly fellowship of the Prophets : praise thee ;
9 The noble army of Martyrs : praise thee ;
10 The holy Church throughout all the world : doth acknowledge thee ;
11 The Father : of an infinite majesty ;
12 Thine honourable, true : and only Son ;
13 Also the Holy Ghost : the Comforter.

14 THOU art the King of Glory : O Christ.
15 Thou art the everlasting Son : of the Father.

16 When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.
17 When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.
18 Thou sittest at the right hand of God : in the glory of the Father.
19 We believe that thou shalt come : to be our Judge.
20 We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.
21 Make them to be numbered with thy Saints : in glory everlasting.

22 O LORD, save thy people : and bless thine heritage.
23 Govern them : and lift them up for ever.
24 Day by day : we magnify thee ;
25 And we worship thy name : ever world without end.
26 Vouchsafe, O Lord : to keep us this day without sin.
27 O Lord, have mercy upon us : have mercy upon us.
28 O Lord, let thy mercy lighten upon us : as our trust is in thee.
29 O Lord, in thee have I trusted : let me never be confounded.

Or this Canticle ;

BENEDICITE, OMNIA OPERA.

The words ' praise him, and magnify him for ever ' *may be omitted except after vv.* 1, 2, 17, 18, 25, 32.

O ALL ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever.
2 O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O YE Heavens, bless ye the Lord : praise him, and magnify him for ever.
4 O ye Waters that be above the firmament, bless ye the Lord : praise him, and magnify him for ever.
5 O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.
6 O ye Sun, and Moon, bless ye the Lord : praise him, and magnify him for ever.
7 O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.
8 O ye Showers, and Dew, bless ye the Lord : praise him, and magnify him for ever.
9 O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.
10 O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.
11 O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.
12 O ye Dews, and Frosts, bless ye the Lord : praise him, and magnify him for ever.
13 O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.
14 O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

15 O ye Nights, and Days, bless ye the Lord : praise him, and magnify him for ever.

16 O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

17 O ye Lightnings, and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O LET the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

19 O ye Mountains, and Hills, bless ye the Lord : praise him, and magnify him for ever.

20 O all ye Green Things upon the earth, bless ye the Lord : praise him, and magnify him for ever.

21 O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

22 O ye Seas, and Floods, bless ye the Lord : praise him, and magnify him for ever.

23 O ye Whales, and all that move in the waters, bless ye the Lord : praise him, and magnify him for ever.

24 O all ye Fowls of the air, bless ye the Lord : praise him, and magnify him for ever.

25 O all ye Beasts, and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O YE Children of Men, bless ye the Lord : praise him, and magnify him for ever.

27 O let Israel bless the Lord : praise him, and magnify him for ever.

28 O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

29 O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

30 O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

31 O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

32 O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or this psalm.

MISERERE MEI, DEUS.

Psalm 51.

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

When this psalm has already been said or sung, psalm 40 *may be used here.*

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following shall be said or sung.*

BENEDICTUS.

St. Luke 1. 68.

BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people ;

2 And hath raised up a mighty salvation for us : in the house of his servant David ;

3 As he spake by the mouth of his holy prophets : which have been since the world began ;

4 That we should be saved from our enemies : and from the hand of all that hate us ;

5 To perform the mercy promised to our forefathers : and to remember his holy covenant ;

6 To perform the oath which he sware to our forefather Abraham : that he would give us ;

7 That we being delivered out of the hand of our enemies : might serve him without fear ;

8 In holiness and righteousness before him : all the days of our life.

9 And thou, child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

10 To give knowledge of salvation unto his people : for the remission of their sins,

11 Through the tender mercy of our God : whereby the day-spring from on high hath visited us ;

12 To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or this psalm,

JUBILATE DEO.

Psalm 100.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people, standing : except that it may be omitted if in place thereof* Quicunque Vult, *or either part thereof, be sung or said.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the Life everlasting. Amen.

¶ *Then shall be said these Prayers following, all devoutly kneeling ; the Minister first pronouncing with a loud voice,*

The Lord be with you ;
Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

OUR Father, which art in heaven, Hallowed be thy name ; Thy kingdom come ; Thy will be done ; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Then the Minister standing up shall say,

O Lord, shew thy mercy upon us ;
Answer. And grant us thy salvation.
Minister. O Lord, save the king ;
Answer. And mercifully hear us when we call upon thee.
Minister. Endue thy ministers with righteousness ;
Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people ;
Answer. And bless thine inheritance.
Minister. Give peace in our time, O Lord ;
Answer. Because there is none other that ruleth the world, but only thou, O God.
Minister. O God, make clean our hearts within us ;
Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects ; the first of the Day, which shall be the same that is appointed at the Communion ; the second for Peace ; the third for Grace to live well. But after the Collect of the Day, other collects are, on occasion, directed to be said before the Collect for Peace. And the two last collects shall never alter, but daily be said at Morning Prayer throughout all the year, the people kneeling.*

Except that when another service provided in this Book follows immediately, the Minister may end Morning Prayer with the Third Collect, or with the Canticle after the Second Lesson ; or after the Canticle he may say :

The Lord be with you ;
Answer. And with thy spirit.

Minister. Let us pray ;

and then shall he say any of the following, the Collect of the Day, or the Second or the Third Collect, and so end.

THE SECOND COLLECT, FOR PEACE.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom ; Defend us thy humble servants in all assaults of our enemies ; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

THE THIRD COLLECT, FOR GRACE.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day ; Defend us in the same with thy mighty power ; and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight ; through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *The Minister may, at his discretion, after the Third Collect end the service with one or more of the Occasional Prayers and Thanksgivings, or such others as are authorized by the Bishop ; provided that he shall close with the Prayer of Saint Chrysostom and* The grace of our Lord Jesus Christ, &c.

AN ALTERNATIVE ORDER FOR

EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *On all Sundays (except such as are Principal Feasts) the Introduction shall precede Evening Prayer ; except that it may be omitted when another service provided in this Book follows immediately.*

¶ *The Minister kneeling shall say or sing :*

O Lord, open thou our lips ;
Answer. And our mouth shall shew forth thy praise.
Minister. O God, make speed to save us ;
Answer. O Lord, make haste to help us.

Here all standing up, the Minister shall say,

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Minister. Praise ye the Lord ;
Answer. The Lord's name be praised.

¶ *Then shall be said or sung the Psalms in order as they be appointed. Then a Lesson of the Old Testament, as is appointed. And after that,* Magnificat *(or the Song of the blessed Virgin Mary) in English, as followeth.*

MAGNIFICAT.

St. Luke 1.

MY soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

2 For he hath regarded : the lowliness of his hand-maiden.

3 For behold, from henceforth : all generations shall call me blessed.

4 For he that is mighty hath magnified me : and holy is his name.

5 And his mercy is on them that fear him : throughout all generations.

6 He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

7 He hath put down the mighty from their seat : and hath exalted the humble and meek.

8 He hath filled the hungry with good things : and the rich he hath sent empty away.

9 He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or else this psalm ; except it be on the nineteenth day of the month, when it is read in the ordinary Course of the Psalms.

CANTATE DOMINO.

Psalm 98.

O SING unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then a Lesson of the New Testament, as it is appointed. And after that,* Nunc dimittis (*or the Song of Simeon*) *in English, as followeth.*

NUNC DIMITTIS.

St. Luke 2. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.

2 For mine eyes have seen : thy salvation,

3 Which thou hast prepared : before the face of all people ;

4 To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or else this psalm ; except it be on the twelfth day of the month.

DEUS MISEREATUR.

Psalm 67.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us :

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : yea, let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people, standing: except that it may be omitted if in place thereof the* Quicunque vult, *or either part thereof, be said or sung.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

¶ *Then shall be said these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you;
Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Then the Minister standing up shall say,

O Lord, shew thy mercy upon us;
Answer. And grant us thy salvation.
Minister. O Lord, save the king;
Answer. And mercifully hear us when we call upon thee.
Minister. Endue thy ministers with righteousness;
Answer. And make thy chosen people joyful.
Minister. O Lord, save thy people;
Answer. And bless thine inheritance.
Minister. Give peace in our time, O Lord;
Answer. Because there is none other that ruleth the world, but only thou, O God.
Minister. O God, make clean our hearts within us;
Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: but after the Collect of the Day, other collects are, on occasion, directed to be said before the Collect for Peace: which two last collects shall be daily said at Evening Prayer without alteration.*

Except that when another service provided in this Book follows immedi-

ately, the Minister may end Evening Prayer with the Third Collect, or with the Canticle after the Second Lesson; or after the Canticle he may say:

The Lord be with you;
Answer. And with thy spirit.

Minister. Let us pray.

and then shall he say any of the following, the Collect of the Day, or the Second or the Third Collect, and so end.

THE SECOND COLLECT, FOR PEACE.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

THE THIRD COLLECT, FOR AID AGAINST ALL PERILS.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *The Minister may, at his discretion, after the Third Collect end the service with one or more of the Occasional Prayers and Thanksgivings, or such others as are authorized by the Bishop; provided that he shall close with the Prayer of Saint Chrysostom and* The grace of our Lord Jesus Christ, &c., *or with one of the alternative conclusions.*

AT MORNING PRAYER.

¶ *Upon these Feasts; Christmas-Day, the Epiphany, Saint Matthias, Easter-Day, Ascension-Day, Whit-Sunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called* The Creed of Saint Athanasius, *by the Minister and people standing.*

QUICUNQUE VULT.

WHOSOEVER will be saved : before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholick Faith is this : That we worship one God in Trinity, and Trinity in Unity ;

Neither confounding the Persons : nor dividing the substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almighties : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholick religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another ;

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and man ;

God, of the substance of the Father, begotten before the worlds : and man, of the substance of his Mother, born in the world ;

Perfect God, and perfect man : of a reasonable soul and human flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his manhood.

Who although he be God and man : yet he is not two, but one Christ ;

One ; not by conversion of the Godhead into flesh : but by taking of the manhood into God ;

One altogether ; not by confusion of substance : but by unity of person.

For as the reasonable soul and flesh is one man : so God and man is one Christ ;

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholick Faith : which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Upon the Feasts above mentioned it is nevertheless permitted, at the discretion of the Minister, to sing or say the Apostles' Creed in place of* Quicunque Vult *at Morning Prayer.*

At any time when Quicunque Vult *is sung or said the revised translation here set forth may be used.*

QUICUNQUE VULT.

WHOSOEVER would be saved : needeth before all things to hold fast the Catholick Faith.

2 Which Faith except a man keep whole and undefiled : without doubt he will perish eternally.

3 Now the Catholick Faith is this : that we worship one God in Trinity, and the Trinity in Unity ;

4 Neither confusing the Persons : nor dividing the substance.

5 For there is one Person of the Father, another of the Son : another of the Holy Ghost ;

6 But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one : the glory equal, the majesty co-eternal.

7 Such as the Father is, such is the Son : and such is the Holy Ghost.

8 The Father uncreated, the Son uncreated : the Holy Ghost uncreated ;

9 The Father infinite, the Son infinite : the Holy Ghost infinite ;

10 The Father eternal, the Son eternal : the Holy Ghost eternal.

11 And yet there are not three eternals : but one eternal ;

12 As also there are not three uncreated, nor three infinites : but one infinite, and one uncreated.

13 So likewise the Father is almighty, the Son almighty : the Holy Ghost almighty ;

14 And yet there are not three almighties : but one almighty.

15 So the Father is God, the Son God : the Holy Ghost God ;

16 And yet there are not three Gods : but one God.

17 So the Father is Lord, the Son Lord : the Holy Ghost Lord ;

18 And yet there are not three Lords : but one Lord.

19 For like as we are compelled by the Christian verity : to confess each Person by himself to be both God and Lord ;

20 So are we forbidden by the Catholick religion : to speak of three Gods or three Lords.

21 The Father is made of none : nor created, nor begotten.

22 The Son is of the Father alone : not made, nor created, but begotten.

23 The Holy Ghost is of the Father and the Son : not made, nor created, nor begotten, but proceeding.

24 There is therefore one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

25 And in this Trinity there is no before or after : no greater or less ;

26 But all three Persons are co-eternal together : and co-equal.

27 So that in all ways, as is aforesaid : both the Trinity is to be worshipped in Unity, and the Unity in Trinity.

28 He therefore that would be saved : let him thus think of the Trinity.

29 FURTHERMORE it is necessary to eternal salvation : that he also believe faithfully the Incarnation of our Lord Jesus Christ.

30 Now the right faith is that we believe and confess : that our Lord Jesus Christ, the Son of God, is both God and man.

31 He is God, of the substance of the Father, begotten before the worlds : and he is man, of the substance of his Mother, born in the world ;

32 Perfect God : perfect man, of reasoning soul and human flesh subsisting ;

33 Equal to the Father as touching his Godhead : less than the Father as touching his manhood.

34 Who although he be God and man : yet he is not two, but is one Christ ;

35 One however, not by conversion of Godhead into flesh : but by taking manhood into God ;

36 One altogether : not by confusion of substance, but by unity of person.

37 For as reasoning soul and flesh is one man : so God and man is one Christ ;

38 Who suffered for our salvation : descended into hell, rose again from the dead ;

39 Ascended into heaven, sat down at the right hand of the Father : from whence he shall come to judge the quick and the dead.

40 At whose coming all men must rise again with their bodies : and shall give account for their own deeds.

41 And they that have done good will go into life eternal : they that have done evil into eternal fire.

42 This is the Catholick Faith : which except a man do faithfully and steadfastly believe, he cannot be saved.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *At Morning or Evening Prayer on Trinity-Sunday, on the first Sunday after Christmas, and on the Feast of the Annunciation, may be sung or said* Quicunque vult *as it is here set forth in a revised translation ; or else the Minister alone may read the same to the people.*

¶ *Or else may be sung or said, in either translation, on Trinity-Sunday the first part thereof, beginning with*

3 The Catholick Faith is this : that we worship, &c.

and ending with

28 He therefore that would be saved : let him thus think of the Trinity.

Glory be to the Father, &c.

And on the Sunday after Christmas-Day, and on the Feast of the Annunciation, may be sung or said the second part thereof, beginning thus,

30 The Catholick Faith is this, that we believe and confess : that our Lord, &c.

and ending thus,

41 And they that have done evil will go into eternal fire : and they that have done good into life eternal.

Glory be to the Father, &c.

THE LITANY.

¶ *Here followeth the Litany or General Supplication,* [1] *to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays,*[1] *and at other times when it shall be commanded by the Ordinary.*[2]

O GOD the Father, of heaven : have mercy upon us miserable sinners.

O God the Father, of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God : have mercy upon us miserable sinners.

REMEMBER not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

FROM all evil and mischief; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

BY the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

[1-1] *which may be sung or said upon any day at the discretion of the Minister. It shall be used on the Rogation Days,*

[2] Add *The Minister may, at his discretion, after the opening Invocations, say such of the suffrages as he thinks convenient, provided that at least one is drawn from each section, and that all are concluded by* Son of God, we beseech thee to hear us, &c.

By thine Agony and bloody sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

WE sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant *GEORGE*, our most gracious King and Governor ;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen Mary, Edward Prince of Wales, and all the Royal Family ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to bless thy servants at this time [to be] admitted to the Order of Deacons or of Priests, and to pour thy grace upon them ; that they may duly execute their office to the edifying of thy Church, and to the glory of thy holy name ;

To be used in the Ember Weeks, and on the day of an Ordination.

We beseech thee to hear us, good Lord.

That it may please thee to further the work of thy Church in all the world, and to send forth labourers into the harvest ;

We beseech thee to hear us, good Lord.

That it may please thee to endue [1]the Lords of the Council, and all the Nobility,[1] with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and prosper the forces of the King by sea, land, and air, and to shield them in all dangers and adversities ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

[1-1] the High Court of Parliament, and all the Ministers of the Crown,

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel[1] by land, or by water,[1] all women labouring of child, all sick persons, and young children ; and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.
O Christ, hear us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *When the Order for Holy Communion is to follow immediately, all that here follows may be omitted.*

¶ *At other times the Minister and the people with him shall say the Lord's Prayer.*

[1-1] by land, air, or water,

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ *Then may be said the Supplication which follows, or one or more of the Prayers and Thanksgivings upon Several Occasions, ending with the Prayer of Saint Chrysostom and* The grace of our Lord Jesus Christ, &c.

A SUPPLICATION

which may be used after the Lord's Prayer in the Litany, also on the Rogation Days, at penitential seasons and in times of trouble.

Minister. O Lord, deal not with us after our sins ;
Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought ; and by the providence of thy goodness they may be dispersed ; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church ; through Jesus Christ our Lord. *Amen.*

Minister and People. O Lord, arise, help us, and deliver us for thy name's sake.

Minister. O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

Minister and People. O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Minister and People. O Lord, arise, help us, and deliver us for thy name's sake.

V. From our enemies defend us, O Christ ;
R. Graciously look upon our afflictions.
V. Pitifully behold the sorrows of our hearts ;
R. Mercifully forgive the sins of thy people.
V. Favourably with mercy hear our prayers ;
R. O Son of David, have mercy upon us.
V. Both now and ever vouchsafe to hear us, O Christ ;
R. Graciously hear us, O Christ ; graciously hear us, O Lord Christ.

Minister. O Lord, let thy mercy be shewed upon us
Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities ; and for the glory of thy name turn from us all those evils that we most righteously have deserved ; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory ; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise, that when two or three are gathered together in thy name thou wilt grant their requests : Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them ; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Corinthians* 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

OCCASIONAL PRAYERS AND THANKSGIVINGS.

THE PRAYERS.

Occasional Prayers to be said at the discretion of the Minister, especially after the Third Collect, or at the end of the Litany, or as directed in the Communion Service.

The Prayers may be said with or without the Versicles. The Biddings may be followed by silent prayer.

1. For the King's Majesty.
2. For the King and all in authority under him.
3. For the Royal Family.
4. For the High Court of Parliament.
5. For the Clergy and People.
6. In the Ember Weeks.
7. For the increase of the sacred ministry.
8. For Missions.
9. For Unity.
10. During the Vacancy of a See or of a Parochial Charge.
11. For the Observance of Sunday.
12. For Candidates for Confirmation.
13. For the Convocations of the Church.
14. For the Church Assembly.
15. For Schools.
16. For Sunday Schools.
17. For Universities and other Places of Learning.
18. For use at time of an Election.
19. For the Peace of the World.
20. For the League of Nations.
21. For all Seafarers.
22. For Industrial Peace.
23. On the Rogation Days.
24. For Seasonable Weather.
25. In time of Dearth and Famine.
26. In time of any common Plague or Sickness.
27. In time of War.
28. For the Sick and Suffering.
29. For Hospitals and Infirmaries.
30. For all conditions of men.
31. Commemoration of the Faithful Departed.

1. *For the King's Majesty.*

Let us pray for the King.

V. Send him help from the Sanctuary ;
R. And strengthen him out of Sion.

ALMIGHTY God, whose kingdom is everlasting, and power infinite ; Have mercy upon the whole Church ; and so rule the heart of thy chosen Servant *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory : and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy Servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Or,

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth: Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *GEORGE*; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

2. *For the King and all in authority under him.*

Let us pray for the King and all who are set in authority under him.

V. The King shall rejoice in thy strength, O Lord;
R. Exceeding glad shall he be of thy salvation.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our Sovereign Lord, King *GEORGE*, the Parliaments in all his dominions, and all who are set in authority under him; that they may order all things in wisdom, righteousness, and peace, to the honour of thy holy name, and the good of thy Church and people; through Jesus Christ our Lord. *Amen.*

3. *For the Royal Family.*

Let us pray for the Royal Family.

V. Send them help from thy holy place;
R. And evermore mightily defend them.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen Mary, Edward Prince of Wales, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

4. *For the High Court of Parliament, to be read during their Session.*

Let us pray for the High Court of Parliament.

V. Commit thy way unto the Lord;
R. And put thy trust in him.

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our Sovereign Lord the King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Dominions ; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

5. *For the Clergy and People.*

Let us pray for the Clergy and People.

V. Let thy priests be clothed with righteousness ;
R. And let thy saints sing with joyfulness.

ALMIGHTY and everlasting God, who alone workest great marvels ; Send down upon our Bishops, and Clergy, and all Congregations committed to their charge, the healthful spirit of thy grace ; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

6. *In the Ember Weeks, to be said every day, for them that are to be admitted into Holy Orders.*

Let us pray for them that are to be admitted into Holy Orders.

V. Let thy priests be clothed with righteousness ;
R. And let thy saints sing with joyfulness.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son : Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction ; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men ; through Jesus Christ our Lord. *Amen.*

Or,

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church : Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same ; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church ; through Jesus Christ our Lord. *Amen.*

NOTE.—*During the Ember Weeks either of these prayers may be said after the Collect of the day, and the second may be used on the day of an Ordination or of a Consecration.*

7. *For the increase of the sacred ministry.*

Let us pray for the increase of the sacred ministry.

V. Pray ye the Lord of the harvest ;
R. That he will send forth labourers into his harvest.

O ALMIGHTY God, look mercifully upon the world, which thou hast redeemed by the blood of thy dear Son, and incline the hearts of many to offer themselves for the sacred ministry of thy Church :

so that by their labours thy light may shine in the darkness, and the coming of thy kingdom may be hastened by the perfecting of thine elect; through the same Jesus Christ our Lord. *Amen.*

8. *For Missions.*

It is much to be desired that every Sunday one or other of these prayers should be used.

Let us pray for the extension of Christ's Kingdom throughout the world.

V. Declare his honour unto the heathen;
R. And his wonders unto all people.

O GOD of all the nations of the earth, remember the multitudes of the heathen, who, though created in thine image, are ignorant of thy love; and, according to the propitiation of thy Son Jesus Christ, grant, that by the prayers and labours of thy holy Church they may be delivered from all superstition and unbelief and brought to worship thee: through him whom thou hast sent to be our salvation, the Resurrection and the Life of all the faithful, the same thy Son Jesus Christ our Lord. *Amen.*

Or,

V. How beautiful are the feet of them that preach the gospel of peace;
R. And bring glad tidings of good things.

O GOD, our heavenly Father, who didst manifest thy love by sending thine only-begotten Son into the world that all might live through him: Pour thy Spirit upon thy Church that it may fulfil his command to preach the Gospel to every creature; send forth, we beseech thee, labourers into thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in, and all Israel shall be saved; through the same thy Son Jesus Christ our Lord. *Amen.*

Or,

V. Desire of me, and I shall give thee the heathen for thine inheritance;
R. And the utmost parts of the earth for thy possession.

O GOD, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send thy blessed Son Jesus Christ to preach peace to them that are afar off, and to them that are nigh: Grant that all the peoples of the world may feel after thee and find thee; and hasten, O Lord, the fulfilment of thy promise, to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. *Amen.*

9. *For Unity.*

Let us pray for the unity of all Christian people.

V. Behold how good and joyful a thing it is, brethren;
R. To dwell together in unity.

O LORD Jesus Christ, who didst say to thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church, and grant it that peace and unity which is agreeable to thy will; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

Or,

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

10. *During the Vacancy of a See or of a Parochial Charge.*

Let us pray that a faithful pastor may be given to this diocese [*or* parish].

V. Endue thy ministers with righteousness;
R. And make thy chosen people joyful.

ALMIGHTY God, the giver of every good gift, look graciously, we beseech thee, on thy Church, and so guide with thy heavenly wisdom the minds of those to whom is committed the choice of a Bishop for this diocese [*or* Rector *or* Vicar for this parish] that we may receive a faithful pastor, who shall feed thy flock according to thy will, and make ready a people acceptable unto thee; through Jesus Christ, thine only Son, our Lord. *Amen.*

11. *For the observance of Sunday.*

Let us pray that the Lord's Day may be kept holy.

V. This is the day which the Lord hath made;
R. We will rejoice and be glad in it.

ALMIGHTY God, who hast given a day of rest to thy people, and, through thy Spirit in the Church, hast consecrated the first day of the week to be a perpetual memorial of thy Son's Resurrection: Grant that we may so use thy gift that, refreshed and strengthened in soul and body, we may serve thee faithfully all the days of our life; through the same Jesus Christ our Lord. *Amen.*

12. *For Candidates for Confirmation.*

Let us pray for those who are being prepared for Confirmation.

V. Let thy loving Spirit lead them forth;
R. Into the land of righteousness.

O GOD, who through the teaching of thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter: Make ready, we beseech thee, the hearts and minds of thy servants who at this time are seeking the gift of the Holy Spirit through the laying on of hands, that, drawing near with penitent and faithful hearts, they may be filled with the power of his divine indwelling; through the same Jesus Christ our Lord. *Amen.*

13. *For the Convocations of the Church.*

Let us pray for God's blessing upon the Convocations of the Church.

V. Shew the light of thy countenance upon thy servants ;
R. And teach them thy statutes.

O LORD God, the Father of Lights and Fountain of all Wisdom, who in the days of the Apostles didst send thy Holy Spirit to direct the first Council of thy Church in Jerusalem : Look mercifully upon us, and so bless the Bishops and Clergy in Convocation assembled, that through their deliberations thy Church may be preserved in the true faith, and in godly discipline ; through our Lord and Saviour Jesus Christ. *Amen.*

14. *For the National Assembly of the Church of England, to be read at least on the Sunday preceding any Session of the Assembly.*

Let us pray for God's blessing upon the National Assembly of the Church of England.

V. With God is wisdom and might ;
R. He shall give counsel and understanding.

GUIDE, we beseech thee, Almighty God, with the light of thy Holy Spirit, the Bishops, Clergy, and Laity in the Church Assembly, that they may wisely take counsel together for the good of thy Church and the glory of thy name ; through Jesus Christ our Lord. *Amen.*

15. *For Schools.*

Let us pray for Schools.

V. The fear of the Lord is the beginning of wisdom ;
R. A good understanding have all they that do thereafter.

O HEAVENLY Father, whose blessed Son hath said, Suffer the little children to come unto Me : Prosper with thy blessing all teachers and scholars ; and grant that, as the minds of thy children are enlightened with knowledge, so their hearts may be daily drawn by thy Holy Spirit to the love of thee and of thy Son, our Saviour Jesus Christ. *Amen.*

16. *For Sunday Schools.*

Let us pray for Sunday Schools.

V. These words, which I command thee, shall be upon thine heart ;
R. And thou shalt teach them diligently unto thy children.

ALMIGHTY God, our heavenly Father, who hast committed to thy holy Church the care and nurture of thy children : Enlighten with thy wisdom those who teach and those who learn ; that, rejoicing in the knowledge of thy truth, they may worship thee and serve thee all the days of their life ; through Jesus Christ our Lord. *Amen.*

17. *For Universities and other Places of Learning.*

Let us pray for all Universities and other Places of Learning.

V. The fear of the Lord, that is wisdom ;
R. And to depart from evil is understanding.

VOUCHSAFE, O Lord, to prosper with thy blessing the work of all Universities, Colleges, and Schools, that they who serve thee therein, as teachers or learners, may set thy holy will ever before them, and be led to the knowledge of thy truth : that so both Church and Commonwealth may be bettered by their studies, and they themselves be made meet to be partakers of eternal life ; through Jesus Christ our Lord. *Amen.*

18. *For use at the time of an Election.*

Let us pray for God's guidance in this present Election.

V. In all thy ways acknowledge him ;
R. And he shall direct thy paths.

ALMIGHTY God, the source of all wisdom, direct, we beseech thee, the minds of those now called to elect fit persons to serve in the High Court of Parliament [*or* the National Assembly of the Church of England ; *or* the Council of this county, *or* city ; *or as need may require*] ; that they may have regard to thy glory and the welfare of thy people ; and on those whom they shall choose, bestow, of thy goodness, the spirit of wisdom and true religion ; for the sake of our Lord and Saviour Jesus Christ. *Amen.*

19. *For the Peace of the World.*

Let us pray for the Peace of the World.

V. The Lord remaineth a King for ever ;
R. The Lord shall give his people the blessing of peace.

ALMIGHTY God, from whom all thoughts of truth and peace proceed ; kindle, we pray thee, in the hearts of all men the true love of peace ; and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth ; that in tranquillity thy kingdom may go forward, till the earth is filled with the knowledge of thy love ; through Jesus Christ our Lord. *Amen.*

20. *For the Assembly and Council of the League of Nations, to be read during their Sessions or at other times.*

Let us pray for the Assembly of the League of Nations.

V. He maketh wars to cease in all the world ;
R. He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

O GOD, who art the lover of justice and peace ; Give thy grace, we humbly beseech thee, to the Assembly [*or* Council] of the League of Nations ; and so guide them by thy Holy Spirit, that by word and deed they may set forward thy glory, and peace and goodwill among men ; through Jesus Christ our Lord. *Amen.*

21. *For all Seafarers.*

Let us pray for all Seafarers.

V. These men see the works of the Lord ;
R. And his wonders in the deep.

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea : Be pleased to receive into thy protection all those who go down to the sea in ships, and occupy their business in great waters. Preserve them both in body and soul : prosper their labours with good success ; in all time of danger be their defence, and bring them to the haven where they would be ; through Jesus Christ our Lord. *Amen.*

22. *For Industrial Peace.*

Let us pray for the maintenance of Industrial Peace.

V. Owe no man anything but to love one another ;
R. For he that loveth his neighbour hath fulfilled the law.

O GOD, the Father of all mankind, we beseech thee to inspire us with such love, truth, and equity, that in all our dealings one with another we may shew forth our brotherhood in thee ; for the sake of Jesus Christ our Lord. *Amen.*

Or this.

Let us pray that God may bring to a wise and righteous issue the present industrial trouble.

V. Keep ye judgement and do justice ;
R. For my salvation is near to come, and my righteousness to be revealed.

O GOD, who hast ordained that men should live and work together as brethren : Remove, we humbly beseech thee, from those who are now at variance all spirit of strife and all occasion of bitterness, that, seeking only what is just and equal, they may ever continue in brotherly union and concord, to their own well-being, and the prosperity of the realm ; through Jesus Christ our Lord. *Amen.*

23. *On the Rogation Days.*

Let us pray for God's blessing on the fruits of the earth and the labours of men.

V. The eyes of all wait upon thee, O Lord ;
R. And thou givest them their meat in due season.

ALMIGHTY God, who hast blessed the earth that it should be fruitful, and bring forth abundantly whatsoever is needful for the life of man : Prosper, we beseech thee, the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy name ; through Jesus Christ our Lord. *Amen.*

Or this.

O ALMIGHTY God, who hast made the sea and all that moveth therein : Bestow thy blessing on the harvest of the waters, that it may be abundant in its season, and on our fishermen and mariners, that they may be safe in every peril of the deep ; so that we all with thankful hearts may acknowledge thee who art the Lord of the sea and of the dry land ; through Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY Father, who by thy Son Jesus Christ hast sanctified labour to the welfare of mankind : Prosper, we pray thee, the industries of this land and all those who are engaged therein ; that, shielded in all their temptations and dangers, and receiving a due reward of their labours, they may praise thee by living according to thy will ; through Jesus Christ our Lord. *Amen.*

24. *For Seasonable Weather.*

Let us pray for seasonable weather.

V. The Lord will fulfil the desire of them that fear him ;
R. He also will hear their cry and will help them.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to them that seek first thy kingdom and thy righteousness, all things necessary to their bodily sustenance : Send us, we beseech thee, such seasonable weather that we may receive the fruits of the earth to our comfort, and to thy honour ; through Jesus Christ our Lord. *Amen.*

25. *In the time of Dearth and Famine.*

Let us pray for relief in this time of scarcity.

V. Cast thy burden upon the Lord ;
R. And he shall nourish thee.

O GOD, our heavenly Father, who by thy blessed Son hast taught us to ask our daily bread of thee ; Behold, we beseech thee, the affliction of thy people, and send us a seasonable relief in this our necessity. Increase the fruits of the earth by thy heavenly benediction ; and grant that we, receiving with thankfulness thy gracious gifts, may use the same to thy glory, the relief of those that are needy, and our own comfort ; through Jesus Christ our Lord. *Amen.*

26. *In the time of any common Plague or Sickness.*

Let us pray for succour in this time of sickness.

V. He forgiveth all thy sin ;
R. And healeth all thine infirmities.

GRANT, we beseech thee, merciful Lord, help and deliverance unto us, who are visited with grievous mortality and sickness. Sanctify to us this our sore distress, and prosper with thy continual blessing those who labour to devise for mankind protection against disease and pain ; through him who both healed and hallowed pain, thy Son Jesus Christ our Lord. *Amen.*

27. *In the time of War.*

Let us pray for the help and guidance of God in this time of War.

V. God is our hope and strength ;
R. A very present help in trouble.

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent : Save and deliver us, we humbly beseech thee, from the hands of our enemies ; abate their pride, asswage their malice, and confound their devices ; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory ; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

Or this.

O ALMIGHTY Lord, who art a most strong tower to all them that put their trust in thee : Be now and evermore our defence ; grant us victory if it be thy will ; look in pity upon the wounded and the prisoners ; cheer the anxious ; comfort the bereaved ; succour the dying ; have mercy on the fallen ; and hasten the time when war shall cease in all the world ; through Jesus Christ our Lord. *Amen.*

NOTE.—*The Prayer to be said before a Fight, in the Forms for those at Sea, may be used.*

28. *For the Sick and Suffering.*

Let us pray for the sick and suffering.

V. He healeth those that are broken in heart ;
R. And giveth medicine to heal their sickness.

ALMIGHTY Father, Giver of life and health ; Look mercifully, we beseech thee, on the sick and suffering, especially those for whom our prayers are desired, that by thy blessing upon them and upon those who minister to them, they may be restored, if it be thy gracious will, to health of body and mind, and give thanks to thee in thy Holy Church ; through Jesus Christ our Lord. *Amen.*

29. *For Hospitals and Infirmaries.*

Let us pray for God's blessing on all Hospitals and Infirmaries.

V. Himself took our infirmities ;
R. And bare our sicknesses.

ALMIGHTY God, whose blessed Son Jesus Christ went about doing good, and healing all manner of sickness and all manner of disease among the people : Continue, we beseech thee, this his gracious work among us, especially in the Hospitals and Infirmaries of our land ; cheer, heal, and sanctify the sick ; grant to the physicians, surgeons, and nurses wisdom and skill, sympathy and patience ; and send down thy blessing on all who labour to prevent suffering and to forward thy purposes of love ; through Jesus Christ our Lord. *Amen.*

30. *For all conditions of men, to be used at such times when the Litany is not appointed to be said.*

Let us pray for all men according to their needs.

V. The Lord is loving unto every man ;
R. And his mercy is over all his works.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men ; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church ; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate ; [**especially those for whom our prayers are desired ;*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

31. *A Commemoration of the Faithful Departed.*

Let us remember before God the Faithful Departed.

V. The righteous live for evermore ;
R. Their reward also is with the Lord.

O GOD of the spirits of all flesh, we praise and magnify thy holy name for all thy servants who have finished their course in thy faith and fear, for the Blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all other thy righteous servants, known to us or unknown ; and we beseech thee that, encouraged by their examples, and strengthened by their fellowship, we also may be found meet to be partakers of the inheritance of the saints in light ; through the merits of thy Son Jesus Christ our Lord. *Amen.*

Or this.

V. The souls of the righteous are in the hand of God ;
R. There shall no torment touch them.

O ETERNAL Lord God, who holdest all souls in life ; We beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort ; and grant that we, following the good example of those who have loved and served thee here and are now at rest, may with them at length enter into the fulness of thine unending joy ; through Jesus Christ our Lord. *Amen.*

Or this.

V. Enter not into judgement with thy servants, O Lord ;
R. For in thy sight shall no man living be justified.

O ALMIGHTY God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord : Multiply, we beseech thee, to those who rest in Jesus, the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ : And of thy mercy, O heavenly Father, vouchsafe that we, who now serve thee here on earth, may at the last, together with them, be found meet to be partakers of the inheritance of the saints in light ; for the sake of the same thy Son, Jesus Christ our Lord and Saviour. *Amen.*

If it is desired to pray for other needs, it shall be sufficient to say,

Let us pray for . . .

and silence shall be kept for a space. Then shall follow—

V. Lord, hear our prayer ;
R. And let our cry come unto thee.

PRAYERS THAT MAY BE SAID AFTER ANY OF THE FORMER.

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions ; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us ; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

REMEMBER, O Lord, what thou hast wrought in us, and not what we deserve ; and as thou hast called us to thy service, make us worthy of our calling ; through Jesus Christ our Lord. *Amen.*

THANKSGIVINGS.

A General Thanksgiving to be said by the Minister alone, or by the Minister and people.

ALMIGHTY God, Father of all mercies, We thine unworthy servants do give thee most humble and hearty thanks For all thy goodness and loving-kindness to us, and to all men ; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*[1]] We bless thee for our creation, preservation, and all the blessings of this life ; But above all, for thine inestimable love In the redemption of the world by our Lord Jesus Christ ; For the means of grace, And for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, That our hearts may be unfeignedly thankful, And that we shew forth thy praise, Not only with our lips, but in our lives ; By giving up ourselves to thy service, And by walking before thee in holiness and righteousness all our days ; through Jesus Christ our Lord, To whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

* This to be said when any that have been prayed for desire to return praise.

For Seasonable Weather.

O LORD God, who hast in thy mercy relieved and comforted thy servants by a seasonable change of weather : We yield thee hearty thanks for this thy goodness towards us, beseeching thee to give us grace to use all thy mercies to the honour and glory of thy holy name ; through Jesus Christ our Lord. *Amen.*

For the Blessings of Harvest.

O LORD God Almighty, the Creator and Father of all, we yield thee hearty thanks that thou hast ordained for mankind both seedtime and harvest, and dost now bestow upon us thy children the fruits of the earth in their season. For these and all other thy mercies we laud and magnify thy glorious name ; through Jesus Christ our Lord. *Amen.*

For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty ; We give thee humble thanks for this thy special bounty ; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort ; through Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies ; We yield thee praise and thanksgiving for [2] our deliverance from those great and apparent dangers wherewith we were compassed : We acknowledge it thy goodness that we were not delivered over as a prey unto them ; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art [2] our Saviour and mighty Deliverer ; through Jesus Christ our Lord. *Amen.*

For restoring Publick Peace at Home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in an house ; We bless thy holy name, that it hath pleased thee to appease the strife which hath lately prevailed

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[1] These words are to be omitted when the prayer is said by minister and people.

[2-2] deliverance from our enemies, and for thy gracious gift of peace ; We confess that it is of thy goodness alone that we have been preserved ; and we beseech thee still to continue thy mercies towards us, that we may always acknowledge thee as

amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving; through Jesus Christ our Lord. *Amen.*

For Deliverance from common Plague or Sickness.

O LORD God, who dost not willingly afflict the children of men: We most heartily thank thee that in thy mercy thou hast delivered us from sickness and affliction, and with grateful hearts we desire to offer unto thy fatherly goodness ourselves, our souls and bodies, to be a living sacrifice unto thee, always praising and magnifying thy loving-kindness in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

If it is desired to give thanks for other mercies, it shall be sufficient to say,

Let us thank God for . . .

and silence shall be kept for a space. Then shall follow—

V. O give thanks unto the Lord, for he is gracious;
R. And his mercy endureth for ever.

CONCLUSION.

The Prayers and Thanksgivings shall conclude with one of the following endings, which may also be used after the Third Collect at Evening Prayer:

I.

V. The Lord be with you;
R. And with thy spirit.
V. Let us bless the Lord;
R. Thanks be to God.

II.

TO God the Father, who loved us, and made us accepted in the Beloved:

To God the Son, who loved us, and loosed us from our sins by his own blood:

To God the Holy Ghost, who sheddeth the love of God abroad in our hearts:

To the one true God be all love and all glory for time and for eternity. *Amen.*

The almighty and merciful God bless us and keep us this night and for evermore. *Amen.*

III.

A Prayer of Saint Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Corinthians* 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *Note that, subject to any direction which the Bishop may give, after the conclusion of Morning or Evening Prayer, or of any service contained in this Book, the Minister may at his discretion offer prayer in his own words.*

THE COLLECTS, EPISTLES, AND GOSPELS

TO BE USED THROUGHOUT THE YEAR.

¶ *Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.*

¶ *Note also, that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after unless there be other provision made in this Book or sanctioned by the Bishop.*

THE FIRST SUNDAY IN ADVENT.

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility ; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.

The Epistle. Romans 13. 8.

OWE no man any thing, but to love one another : for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour ; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep : for now is our salvation nearer than when we believed. The night is far spent, the day is at hand ; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. St. Matthew 21. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them ; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them ; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way ; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David ; Blessed is he that cometh in the name of the Lord ; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this ? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And

Jesus went into the temple of God, and cast out all them that sold and bought in the temple ; and overthrew the tables of the money-changers, and the seats of them that sold doves ; and said unto them, It is written, My house shall be called the house of prayer ; but ye have made it a den of thieves.

THE SECOND SUNDAY IN ADVENT.

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning ; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Romans 15. 4.

WHATSOEVER things were written aforetime, were written for our learning ; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus : that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers : And that the Gentiles might glorify God for his mercy ; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. St. Luke 21. 25.

THERE shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity, the sea and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees ; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled : heaven and earth shall pass away ; but my words shall not pass away.

THE THIRD SUNDAY IN ADVENT.

The Collect.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee ; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Corinthians 4. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement : yea, I judge not mine own self. For I know nothing against myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts ; and then shall every man have praise of God.

The Gospel. St. Matthew 11. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another ? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see : The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them : And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? a reed shaken with the wind ? But what went ye out for to see ? a man clothed in soft raiment ? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see ? a prophet ? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

THE FOURTH SUNDAY IN ADVENT.

The Collect.

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us ; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us ; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Philippians 4. 4.

REJOICE in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. In nothing be anxious : but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. St. John 1. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou ? And he confessed, and denied not ; but confessed, I am not the Christ. And they asked him, What then ? Art thou Elijah ? And he saith, I am not. Art thou that Prophet ? And he answered, No. Then said they unto him, Who art thou ? that we may give an answer to them that sent us. What sayest thou of thyself ? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elijah, neither that Prophet ? John answered them, saying, I baptize with water : but there standeth one among you, whom ye know not : He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called

CHRISTMAS-DAY.

[December 25.]

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin ; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit ; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Hebrews 1. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds ; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee ? And again, I will be to him a Father, and he shall be to me a Son ? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever ; a sceptre of righteousness is the sceptre of thy kingdom : Thou hast loved righteousness, and hated iniquity ; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands : they shall perish, but thou remainest ; and they all shall wax old as doth a garment ; and as a vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy years shall not fail.

The Gospel. St. John 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

The Collect, Epistle, and Gospel for Christmas-Day shall be used on the days following to the Circumcision, except when other provision is made in this Book or sanctioned by the Bishop.

SAINT STEPHEN'S DAY.

[December 26.]

The Collect.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed ; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.

For the Epistle. Acts 7. 55.

STEPHEN, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him : and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. St. Matthew 23. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes ; and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city ; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zachariah, son of Barachiah, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee ; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

ST. JOHN THE EVANGELIST'S DAY.

[December 27.]

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life ; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John 1. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life ; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us ;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth : but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. St. John 21. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following ; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee ? Peter seeing him saith to Jesus, Lord, and what shall this man do ? Jesus saith unto him, If I will that he tarry till I come, what is that to thee ? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die : yet Jesus said not unto him, He shall not die ; but, If I will that he tarry till I come, what is that to thee ? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

THE INNOCENTS' DAY.

[December 28.]

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths ; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy name ; through Jesus Christ our Lord. *Amen.*

For the Epistle. Revelation 14. 1.

I LOOKED, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : and I heard the voice of harpers harping with their harps : and they sung as it were a new song before the throne, and before the four living creatures, and the elders ; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins : these are they which follow the Lamb whithersoever he goeth : these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile ; for they are without fault before the throne of God.

The Gospel. St. Matthew 2. 13.

THE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word ; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod ; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth ; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

¶ *If any days remain before the Sunday after Christmas-Day, the Collect, Epistle, and Gospel of the Nativity shall be used.*

THE SUNDAY AFTER CHRISTMAS-DAY.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin ; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit ; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Galatians 4. 1.

THE heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world : but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ.

The Gospel. St. Matthew 1. 18.

THE birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife ; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS.

THE CIRCUMCISION OF CHRIST.

[January 1.]

The Collects.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

O ETERNAL Lord God, who hast brought thy servants to the beginning of another year: Pardon, we humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 4. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

Or this.

The Epistle. Ephesians 2. 11.

REMEMBER, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.

The Gospel. St. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

THE SECOND SUNDAY AFTER CHRISTMAS.

This Collect, Epistle, and Gospel may also be used on any day after the Circumcision unto the Epiphany.

The Collect.

ALMIGHTY God, who didst wonderfully create man in thine own image, and didst yet more wonderfully restore him; Grant, we beseech thee, that as thy Son our Lord Jesus Christ was made in the likeness of men, so we may be made partakers of the divine nature: through the same thy Son, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

The Epistle. 2 Corinthians 8. 9.

YE know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

The Gospel. St. John 1. 14.

THE Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.

THE EPIPHANY,

Or the Manifestation of Christ to the Gentiles.

[January 6.]

The Collect.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 3. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit ; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel : whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ : to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord : In whom we have boldness and access with confidence through our faith in him.

The Gospel. St. Matthew 2. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews ? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judæa : for thus it is written by the prophet, And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah : for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed ; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The Collect, Epistle, and Gospel of the Epiphany shall be used on the seven days following, except when other provision is made in this Book or sanctioned by the Bishop.

THE FIRST SUNDAY AFTER THE EPIPHANY.

The Collect.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee ; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same ; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 12. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office ; so we, being many, are one body in Christ, and every one members one of another.

The Gospel. St. Luke 2. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me ? wist ye not that I must be about my Father's business ? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them : but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

THE SECOND SUNDAY AFTER THE EPIPHANY.

The Collect.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth ; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life ; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 12. 6.

HAVING gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith ; or ministry, let us wait on our ministering ; or he that teacheth, on teaching ; or he that exhorteth, on exhortation : he that giveth, let him do it with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another : not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing instant in prayer ; distributing to the necessity of saints ; given to hospitality. Bless them which persecute you ; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to things that are lowly.

The Gospel. St. John 2. 1.

THE third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee ? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse : but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

THE THIRD SUNDAY AFTER THE EPIPHANY.

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us ; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 12. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath ; for it is written, Vengeance is mine ; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. St. Matthew 8. 1.

WHEN Jesus was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will ; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof ; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me : and I say unto this man, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 13. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves judgement. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. St. Matthew 8. 23.

WHEN Jesus was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

The Epistle. Colossians 3. 12.

PUT on, as the elect of God, holy and beloved, a heart of compassion, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. St. Matthew 13. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. 1 St. John 3. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: and such we are. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope set on him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. St. Matthew 24. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called
SEPTUAGESIMA,
or the third Sunday before Lent.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Corinthians 9. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

The Gospel. St. Matthew 20. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle ? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more ; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong ; didst not thou agree with me for a penny ? Take that thine is, and go thy way ; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own ? Is thine eye evil, because I am good ? So the last shall be first, and the first last : for many be called, but few chosen.

The Sunday called
SEXAGESIMA,
or the second Sunday before Lent.

The Collect.

O LORD God, who seest that we put not our trust in any thing that we do ; Mercifully grant that by thy power we may be defended against all adversity ; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Corinthians 11. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak : howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews ? so am I. Are they Israelites ? so am I. Are they the seed of Abraham ? so am I. Are they ministers of Christ ? (I speak as a fool,) I am more : in labours more abundant ; in stripes above measure ; in prisons more frequent ; in deaths oft. Of the Jews five times received I forty stripes save one ; thrice was I beaten with rods ; once was I stoned ; thrice I suffered shipwreck ; a night and a day I have been in the deep ; in journeying often ; in perils of waters ; in perils of robbers ; in perils by mine own countrymen ; in perils by the heathen ; in perils in the city ; in perils in the wilderness ; in perils in the sea ; in perils among false brethren ; in weariness and painfulness ; in watchings often ; in hunger and thirst ; in fastings often ; in cold and nakedness ; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak ? who is offended, and I burn not ? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. St. Luke 8. 4.

WHEN much people were gathered together, and were come to him out of every city, Jesus spake by a parable : A sower went out to sow his seed ; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be ? And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand. Now the parable is this : The seed is the Word of God. Those by the way-side are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called
QUINQUAGESIMA,
or the next Sunday before Lent.

The Collect.

O LORD, who hast taught us that all our doings without charity are nothing worth ; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee : Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Corinthians 13. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth : but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child ; but when I became a man, I put away childish things. For now we see through a glass darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three ; but the greatest of these is charity.

The Gospel. St. Luke 18. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The first day of Lent, commonly called

ASH-WEDNESDAY.

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

This Collect is to be read every day in Lent, until the Thursday before Easter inclusive, after the Collect appointed for the Day.

For the Epistle. Joel 2. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. St. Matthew 6. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

THE FIRST SUNDAY IN LENT.

The Collect.

O LORD, who for our sake didst fast forty days and forty nights ; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Corinthians 6. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain ; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time ; behold, now is the day of salvation ;) giving no offence in any thing, that the ministry be not blamed ; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings ; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report ; as deceivers, and yet true ; as unknown, and yet well known ; as dying, and behold, we live ; as chastened, and not killed ; as sorrowful, yet alway rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.

The Gospel. St. Matthew 4. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an-hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down ; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan ; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

THE SECOND SUNDAY IN LENT.

The Collect.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thessalonians 4. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in the matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but God, who hath also given unto us his holy Spirit.

The Gospel. St. Matthew 15. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to the dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

THE THIRD SUNDAY IN LENT.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 5. 1.

BE ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not befitting; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the light is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. St. Luke 11. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

THE FOURTH SUNDAY IN LENT.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Galatians 4. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these women are two covenants; the one from the mount Sinai, bearing children unto bondage, which is

Hagar. For this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But Jerusalem which is above is free ; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not ; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit ; even so it is now. Nevertheless, what saith the Scripture ? Cast out the bond-woman and her son ; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

Or this, Hebrews 12. 22.

YE are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

The Gospel. St. John 6. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat ? (And this he said to prove him ; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes : but what are they among so many ? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

THE FIFTH SUNDAY IN LENT,

commonly called

PASSION SUNDAY.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people ; that by thy great goodness they may be governed and preserved evermore, both in body and soul ; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews 9. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands ; that is to say, not of this building ; neither by the blood of goats and calves ; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God ? And for this cause he is the Mediator of a new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance.

The Gospel. St. John 8. 46.

JESUS said, Which of you convinceth me of sin ? and if I say the truth, why do ye not believe me ? He that is of God heareth God's words ; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil ? Jesus answered, I have not a devil ; but I honour my Father, and ye do dishonour me. And I seek not mine own glory ; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil : Abraham is dead, and the prophets ; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead ? and the prophets are dead : whom makest thou thyself ? Jesus answered, If I honour myself, my honour is nothing ; it is my Father that honoureth me, of whom ye say, that he is your God : yet ye have not known him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you ; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple.

THE SUNDAY NEXT BEFORE EASTER,
commonly called
PALM SUNDAY.

¶ *The Passion according to St. Matthew* (St. Matt. 26 *and* 27. *to v.* 61) *may be read or sung at any celebration of the Holy Communion on this day immediately before the Gospel, which in that case shall be* St. Matt. 27. 62–end *; and instead of the Second Lessons appointed for the day, there shall be read :*

Morning : St. Luke 19. 29 to end.
Evening : St. Luke 20. 9–20 ; *or* St. John 12. 1–19.

Where there are more celebrations of the Holy Communion than one, and the Passion according to St. Matthew is read at one of those celebrations, St. Matt. 21. 1–13 *may at any other celebration be substituted for the Gospel appointed in this Book.*

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Philippians 2. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God; but emptied himself, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. St. Matthew 27. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.)

And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elijah. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elijah will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

MONDAY BEFORE EASTER.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah 63. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I trod down the peoples in mine anger, and made them drunk in my fury, and I poured out their life blood on the earth.

I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit in the midst of them? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused them to rest: so didst thou lead thy people, to make thyself a glorious name.

Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy strength, the yearning of thy heart, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are become as they over whom thou never barest rule; as they that were not called by thy name.

The Gospel. St. Mark 14. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people.

And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new covenant, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn they went out into the mount of Olives.

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And the maid saw him, and began again to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

TUESDAY BEFORE EASTER.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah 50. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant? he that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. St. Mark 15. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh ; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others ; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani ?* which is, being interpreted, My God, my God, why hast thou forsaken me ? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone ; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

WEDNESDAY BEFORE EASTER.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility ; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection ; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews 9. 16.

[1] WHERE a testament is, there must also of necessity be the death of the testator : for a testament is of force after men are dead ; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first covenant was dedicated without blood : for [1] when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the covenant, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood ; and without shedding of blood is no remission. It was therefore necessary that the copies of the things in the heavens should be purified with these ; but the heavenly things themselves with

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[1-1] *The Epistle may begin thus,* When Moses, &c.

better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us ; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others : for then must he often have suffered since the foundation of the world ; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement : so Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation.

The Gospel. St. Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him ; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare ? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water ; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples ? And he shall shew you a large upper room furnished ; there make ready. And they went, and found as he had said unto them : and they made ready the passover.

And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer : for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you : this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new covenant in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined ; but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat : but I have prayed for thee, that thy faith fail not ; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing ? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip : and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors : for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him.

And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me : nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly ; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye ? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss ? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword ? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves ? When I was daily with you in the temple, ye stretched forth no hands against me : but this is your hour, and the power of darkness.

Then took they him, and led him, and brought him into the high priest's house : and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him ; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter ; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee ? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ ? tell us. And he said unto them, If I tell you, ye will not believe : and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God ? And he said unto them, Ye say that I am. And they said, What need we any further witness ? for we ourselves have heard of his own mouth.

THURSDAY BEFORE EASTER,

commonly called

MAUNDY THURSDAY.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility ; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection ; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 Corinthians 11. 17.

IN this that I declare unto you, I praise you not ; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper : for in eating every one taketh before other his own supper ; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in ? or despise ye the church of God, and shame them that have not ? What shall I say to you ? shall I praise you in this ? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread ; and when he had given thanks, he brake it, and said, Take, eat ; this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new covenant in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh judgement unto himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home ; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. St. Luke 23. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews ? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

And when Herod saw Jesus he was exceeding glad ; for he was desirous to see him of a long season, because he had heard many things of him ; and he hoped to have seen some miracle done by him. Then he questioned with him in many words ; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together ; for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people : and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him : No, nor yet Herod : for I sent you to him ; and lo, nothing worthy of death hath been done by him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas : (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified : and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will.

And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry ? And there were also two others, malefactors, led with him to be put to death.

And when they were come to the place which is called Calvary, there they crucified him ; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding ; and the rulers also with them derided him, saying, He saved others ; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

GOOD FRIDAY.

¶ *The Passion according to St. John* (St. John 18 *and* 19 *to v.* 37) *may be read or sung on this day, immediately before the Gospel, which in that case shall be* St. John 19. 38–end*; and instead of the Second Lesson appointed for Morning Prayer there shall be read* St. John 12. 20–33.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

Or this.

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: Have mercy upon thine ancient people the Jews, and upon all who have not known thee, or who deny the faith of Christ crucified; take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Hebrews 10. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; then saith he, And their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. St. John 19. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away.

And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high-day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

EASTER EVEN.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

| *This Collect alone shall be used at Evening Prayer on Easter Even.*

The Epistle. 1 St. Peter 3. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water; which also after a true likeness doth now save you, even baptism, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

The Gospel. St. Matthew 27. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

EASTER-DAY.

¶ *At Morning Prayer on Easter-Day,*[1] *instead of the Psalm* O come, let us sing, &c., *these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

1 *Corinthians* 5. 7.

CHRIST being raised from the dead dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Romans* 6. 9.

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[1] *and seven days after*

CHRIST is risen from the dead : and become the first-fruits of them that slept.

For since by man came death : by man came also the resurrection of the dead.

For as in Adam all die : even so in Christ shall all be made alive.

1 *Corinthians* 15. 20.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect ; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Colossians 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth : For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry : For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

The Gospel. St. John 20. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together ; and the other disciple did outrun Peter, and came first to the sepulchre ; and he, stooping down and looking in, saw the linen clothes lying ; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie ; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

The following Collect may be used as an additional Collect on Easter-Day and seven days after.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy : Grant us so to die daily unto sin, that we may evermore live with him in the joy of his resurrection ; through the same Jesus Christ our Lord. *Amen.*

The Collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

The Gospel. St. Luke 24. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

TUESDAY IN EASTER-WEEK.

The Collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 13. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. St. Luke 24. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts ? Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat ? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day ; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

THE FIRST SUNDAY AFTER EASTER,

commonly called

LOW SUNDAY.

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification ; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth ; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John 5. 4.

WHATSOEVER is born of God overcometh the world ; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? This is he that came by water and blood, even Jesus Christ ; not by water only, but by water and blood : and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness, the Spirit, and the water, and the blood : and these three agree in one. If we receive the witness of men, the witness of God is greater : for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself : he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life ; and this life is in his Son. He that hath the Son hath life ; and he that hath not the Son hath not life.

The Gospel. St. John 20. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you : As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them ; and whosesoever sins ye retain, they are retained.

THE SECOND SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter 2. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. St. John 10. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine, even as the Father knoweth me, and I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd.

THE THIRD SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

The Epistle. 1 St. Peter 2. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your behaviour seemly among the Gentiles; that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. John 16. 16.

JESUS said to his disciples, A little while and ye shall not see me ; and again, a little while and ye shall see me ; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me ; and again, a little while and ye shall see me ; and, Because I go to the Father ? They said therefore, What is this that he saith, A little while ? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me ; and again, a little while and ye shall see me ? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

THE FOURTH SUNDAY AFTER EASTER.

The Collect.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men ; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise ; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found ; through Jesus Christ our Lord. *Amen.*

The Epistle. St. James 1. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath ; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

The Gospel. St. John 16. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou ? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth ; it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will convict the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come. He shall glorify me : for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew it unto you.

THE FIFTH SUNDAY AFTER EASTER,

commonly called

ROGATION SUNDAY.

The Collect.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

The Epistle. St. James 1. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. John 16. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

THE ASCENSION-DAY.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts 1. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen : to whom also he shewed himself alive after his passion, by many infallible proofs ; being seen of them forty days, and speaking of the things pertaining to the Kingdom of God : and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel ? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you ; and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

The Gospel. St. Mark 16. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved ; but he that disbelieveth shall be condemned. And these signs shall follow them that believe : In my name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the Word with signs following.

Or this. Luke 24. 44.

JESUS said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day : and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy : and were continually in the temple, praising and blessing God. Amen.

¶ *The Collect, Epistle, and Gospel of Ascension-Day shall be used on the seven days following, except when other provision is made in this Book, or sanctioned by the Bishop.*

SUNDAY AFTER ASCENSION-DAY.

The Collect.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 St. Peter 4. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. *Amen.*

The Gospel. St. John 15. 26, *and part of chapter* 16.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

WHIT-SUNDAY.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 2. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. St. John 14. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you. I will not leave you comfortless ; I will come to you. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do.

MONDAY IN WHITSUN-WEEK.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit ; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort ; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ ; (he is Lord of all ;) that Word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached : how God anointed Jesus of Nazareth with the Holy Ghost, and with power ; who went about doing good, and healing all that were oppressed of the devil : for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem ; whom they slew, and hanged on a tree : Him God raised up the third day, and shewed him openly ; not to all the people, but unto witnesses chosen before of God ; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Gospel. St. John 3. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned : but he that believeth not is condemned already ; because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

TUESDAY IN WHITSUN-WEEK.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit ; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort ; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 8. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John ; who, when they were come down, prayed for them, that they might receive the Holy Ghost : (for as yet he was fallen upon none of them ; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. St. John 10. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep : to him the porter openeth ; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

TRINITY-SUNDAY.

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Revelation 4. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as a man, and the fourth creature was like a flying eagle. And the four living creatures had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those living creatures give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.

The Gospel. St. John 3. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

THE FIRST SUNDAY AFTER TRINITY.

The Collect.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John 4. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

The Gospel. St. Luke 16. 19.

THERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried : and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed : so that they who would pass from hence to you cannot ; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

THE SECOND SUNDAY AFTER TRINITY.

The Collect.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love ; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name ; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John 3. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him ; how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue ; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him : and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. St. Luke 14. 16.

A CERTAIN man made a great supper, and bade many ; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it ; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them ; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

THE THIRD SUNDAY AFTER TRINITY.

The Collect.

O LORD, we beseech thee mercifully to hear us ; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities ; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter 5. 5.

ALL of you be subject one to another, and be clothed with humility : for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time ; casting all your care upon him, for he careth for you. Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour : whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. St. Luke 15. 1.

THEN drew near unto Jesus all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it ? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

THE FOURTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy ; Increase and multiply upon us thy mercy ; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal : Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Romans 8. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. St. Luke 6. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged : condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven : give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind ? shall they not both fall into the ditch ? The disciple is not above his master ; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye ? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

THE FIFTH SUNDAY AFTER TRINITY.

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness ; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter 3. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous ; not rendering evil for evil, or railing for railing ; but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile : let him eschew evil, and do good ; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers : but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good ? But and if ye suffer for righteousness' sake, happy are ye : and be not afraid of their terror, neither be troubled ; but sanctify in your hearts Christ as Lord.

The Gospel. St. Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, Jesus stood by the lake of Gennesareth, and saw two ships standing by the lake ; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

THE SIXTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 6. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The Gospel. St. Matthew 5. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

THE SEVENTH SUNDAY AFTER TRINITY.

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 6. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. St. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

THE EIGHTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans 8. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God : and if children, then heirs ; heirs of God, and joint-heirs with Christ : if so be that we suffer with him, that we may be also glorified together.

The Gospel. St. Matthew 7. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits : do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit ; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

THE NINTH SUNDAY AFTER TRINITY.

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful ; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will ; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Corinthians 10. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud, and in the sea ; and did all eat the same spiritual meat, and did all drink the same spiritual drink : for they drank of that spiritual Rock that followed them ; and that Rock was Christ. But with many of them God was not well pleased ; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them ; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. St. Luke 16. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward ; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee ? Give an account of thy stewardship ; for thou mayest be no longer steward. Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship : I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord ? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou ? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And his lord commended the unjust steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness ; that when it shall fail, they may receive you into everlasting habitations.

Or this. St. Luke 15. 11.

JESUS said, A certain man had two sons : and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring hither the fatted calf, and kill it ; and let us eat, and be merry : for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry. Now his elder son was in the field : and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in : therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment : and yet thou never gavest me a kid, that I might make merry with my friends : but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

THE TENTH SUNDAY AFTER TRINITY.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants ; and that they may obtain their petitions make them to ask such things as shall please thee ; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Corinthians 12. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed ; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The Gospel. St. Luke 19. 41.

WHEN Jesus was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer : but ye have made it a den of thieves. And he taught daily in the temple.

THE ELEVENTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity ; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure ; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Corinthians 15. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand : by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures ; and that he was buried ; and that he rose again the third day, according to the Scriptures ; and that he was seen of Cephas, then of the twelve : after that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present ; but some are fallen asleep : after that, he was seen of James ; then of all the Apostles : and last of all, he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am : and his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all ; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

The Gospel. St. Luke 18. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others : Two men went up into the temple to pray ; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican : I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

THE TWELFTH SUNDAY AFTER TRINITY.

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve ; Pour down upon us the abundance of thy mercy ; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

The Epistle. 2 Corinthians 3. 4.

SUCH trust have we through Christ to God-ward : not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God. Who also hath made us sufficient as ministers of a new covenant ; not of the letter, but of the Spirit : for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away ; how shall not the ministration of the Spirit be rather glorious ? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. St. Mark 7. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it ; and were beyond measure astonished, saying, He hath done all things well ; he maketh both the deaf to hear, and the dumb to speak.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service ; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises ; through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Galatians 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one ; And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise ; but God gave it to Abraham by promise. Wherefore then serveth the Law ? It was added because of transgressions, till the seed should come, to whom the promise was made ; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one ; but God is one. Is the Law then against the promises of God ? God forbid : for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Or this. Hebrews 13. 1.

LET brotherly love continue. Be not forgetful to entertain strangers : for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them ; and them which suffer adversity, as being yourselves also in the body. Marriage is honourable in all, and the bed undefiled : but whoremongers and adulterers God will judge. Let your conversation be without covetousness ; and be content with such things as ye have : for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

The Gospel. St. Luke 10. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ? He said unto him, What is written in the Law ? how readest thou ? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself. And he said unto him, Thou hast answered right ; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour ? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was ; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him ; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

THE FOURTEENTH SUNDAY AFTER TRINITY.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity ; and, that we may obtain that which thou dost promise, make us to love that which thou dost command ; through Jesus Christ our Lord. *Amen.*

The Epistle. Galatians 5. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other ; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance : against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

The Gospel. St. Luke 17. 11.

IT came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks ; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed ? but where are the nine ? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

THE FIFTEENTH SUNDAY AFTER TRINITY

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy : and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation ; through Jesus Christ our Lord. *Amen.*

The Epistle. Galatians 6. 11.

YE see with how large letters I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. St. Matthew 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by being anxious can add one cubit unto his stature? And why be ye anxious for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore be not anxious, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Be not therefore anxious for the morrow; for the morrow shall be anxious for the things of itself: sufficient unto the day is the evil thereof.

THE SIXTEENTH SUNDAY AFTER TRINITY.

The Collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 3. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of

God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. St. Luke 7. 11.

IT came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 4. 1.

I THEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all.

The Gospel. St. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Corinthians 1. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. St. Matthew 22. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If David then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

THE NINETEENTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 4. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, as concerning your former manner of life, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. St. Matthew 9. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts ? For whether is easier to say, Thy sins be forgiven thee ? or to say, Arise, and walk ? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

THE TWENTIETH SUNDAY AFTER TRINITY.

The Collect.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us ; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done ; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 5. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess ; but be filled with the Spirit ; speaking to yourselves in psalms, and hymns, and spiritual songs ; singing and making melody in your heart to the Lord ; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ ; submitting yourselves one to another in the fear of God.

The Gospel. St. Matthew 22. 1.

JESUS said, The Kingdom of heaven is like unto a certain king, who made a marriage for his son ; and sent forth his servants to call them that were bidden to the wedding ; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner ; my oxen and my fatlings are killed, and all things are ready ; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise : and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth ; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good ; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

The Gospel. St. John 4. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name; through Jesus Christ our Lord. *Amen.*

The Epistle. Philippians 1. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the tender mercies of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. St. Matthew 18. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

The Epistle. Philippians 3. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our citizenship is in heaven; from whence also we look for the

Saviour, the Lord Jesus Christ; who shall change the body of our low estate that it may be like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. St. Matthew 22. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

The Collect.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Colossians 1. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. St. Matthew 9. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And behold, a woman, who was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and people making a noise, he said unto them, Give place ; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

THE SUNDAY NEXT BEFORE ADVENT.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people ; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded ; through Jesus Christ our Lord. *Amen.*

For the Epistle. Jeremiah 23. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as King, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely : and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt ; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them ; and they shall dwell in their own land.

The Gospel. St. John 6. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat ? (And this he said to prove him ; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes ; but what are they among so many ? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted : Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

SAINT ANDREW'S DAY.

[November 30.]

The Collect.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay ; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments ; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Romans 10. 9.

IF thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed ? And how shall they believe in him, of whom they have not heard ? And how shall they hear without a preacher ? And how shall they preach, except they be sent ? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things ! But they have not all obeyed the Gospel. For Isaiah saith, Lord, who hath believed our report ? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard ? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know ? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Isaiah is very bold, and saith, I was found of them that sought me not ; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. St. Matthew 4. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers ;) and he saith unto them, Follow me ; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them. And they immediately left the ship and their father, and followed him.

SAINT THOMAS THE APOSTLE.

[December 21.]

The Collect.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection ; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephesians 2. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord ; in whom ye also are builded together for an habitation of God, through the Spirit.

The Gospel. St. John 20. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed ; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name.

THE CONVERSION OF SAINT PAUL.

[January 25.]

The Collect.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world ; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught ; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 9. 1.

SAUL, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any that were of the Way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ? And he said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest : it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man ; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. St. Matthew 19. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple,
commonly called
THE PURIFICATION OF SAINT MARY THE VIRGIN.

[February 2.]

The Collect.

ALMIGHTY and everlasting God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Malachi 3. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. St. Luke 2. 22.

WHEN the days of her purification, according to the Law of Moses, were accomplished, they brought Jesus to Jerusalem, to present him to the Lord ; (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord ;) and to offer a sacrifice, according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple ; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word : for mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against ; (yea, a sword shall pierce through thy own soul also ;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Asher ; she was of a great age, and had lived with an husband seven years from her virginity : and she was a widow of about fourscore and four years ; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom ; and the grace of God was upon him.

SAINT MATTHIAS'S DAY.

[February 24.]

The Collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles ; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors ; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 1. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. (Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.) For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His office let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

The Gospel. St. Matthew 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

[March 25.]

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah 7. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. [1] Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.[1]

The Gospel. St. Luke 1. 26.

IN the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary.

[1-1] *These words may be omitted.*

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee ; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary ; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age ; and this is the sixth month with her who was called barren : for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her.

SAINT MARK'S DAY.

[April 25.]

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark ; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel ; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians 4. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth ? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers ; for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ : from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the building up of itself in love.

The Gospel. St. John 15. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away ; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

SAINT PHILIP AND SAINT JAMES'S DAY.

[May 1.]

The Collect.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. St. James 1. 1.

[1] JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.[1] My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. St. John 14. 1.

JESUS said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long

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[1-1] *The Epistle may begin thus,* My brethren, &c.

time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

SAINT BARNABAS THE APOSTLE.

[June 11.]

The Collect.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. St. John 15. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

SAINT JOHN BAPTIST'S DAY.

[June 24.]

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah 40. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth, In the wilderness prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O thou that tellest good tidings to Zion, get thee up into the high mountain: O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his recompense before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. St. Luke 1. 57.

ELISABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people. and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us ; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit ; and was in the deserts till the day of his shewing unto Israel.

SAINT PETER'S DAY.

[June 29.]

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock ; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory ; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 12. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison ; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains ; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison ; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals : and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him ; and wist not that it was true which was done by the angel ; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord ; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. St. Matthew 16. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am ? And they said, Some say that thou art John the Baptist, some Elijah, and others Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am ? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven.

SAINT MARY MAGDALENE.

[July 22.]

The Collect.

O ALMIGHTY God, whose blessed Son did call and sanctify Mary Magdalene to be a witness to his resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities, and always serve thee in the power of his endless life, who with thee and the Holy Ghost liveth and reigneth one God, world without end. *Amen.*

The Epistle. 2 Corinthians 5. 14.

THE love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

The Gospel. St. John 20. 11.

MARY stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

SAINT JAMES THE APOSTLE.

[July 25.]

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 27 *and part of Chapter* 12.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. St. Matthew 20. 20.

THERE came to Jesus the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou ? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with ? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with : but to sit on my right hand, and on my left, is not mine to give ; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you : but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

THE TRANSFIGURATION.

[August 6.]

The Collect.

O GOD, who before the Passion of thine only-begotten Son didst reveal his glory upon the holy mount : Grant unto us thy servants, that in faith beholding the light of his countenance, we may be strengthened to bear the cross, and be changed into his likeness from glory to glory ; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John 3. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : and such we are. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope set on him purifieth himself, even as he is pure.

The Gospel. St. Mark 9. 2.

JESUS taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves : and he was transfigured before them. And his raiment became shining, exceeding white as snow ; so as no fuller on earth can white them. And there appeared unto them Elijah with Moses : and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elijah. For he wist not what to say ; for they were sore afraid. And there was a cloud that overshadowed them : and a voice came out of the cloud, saying, This is my beloved Son : hear him.

SAINT BARTHOLOMEW THE APOSTLE.

[August 24.]

The Collect.

O ALMIGHTY and everlasting God, who didst give thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

The Gospel. St. Luke 22. 24.

THERE was a strife among the Apostles, which of them should be accounted the greatest. And Jesus said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

SAINT MATTHEW THE APOSTLE.

[September 21.]

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Corinthians 4. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are perishing: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus as Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ

The Gospel. St. Matthew 9. 9.

AS Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners ? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice ; for I am not come to call the righteous, but sinners to repentance.

SAINT MICHAEL AND ALL ANGELS.

[September 29.]

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order ; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth ; through Jesus Christ our Lord. *Amen.*

For the Epistle. Revelation 12. 7.

THERE was war in heaven : Michael and his angels fought against the dragon, and the dragon fought and his angels ; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world ; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea : for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. St. Matthew 18. 1.

THE disciples came unto Jesus, saying, Who is the greatest in the Kingdom of heaven ? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences : for it must needs be that offences come : but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee : it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones ; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

SAINT LUKE THE EVANGELIST.

[October 18.]

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Timothy 4. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. St. Luke 10. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Or this. Luke 7. 36.

ONE of the Pharisees desired Jesus that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee.

And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

SAINT SIMON AND SAINT JUDE, APOSTLES.

[October 28.]

The Collect.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. St. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Or this. Revelation 21. 9.

THERE came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

The Gospel. St. John 15. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

ALL SAINTS' DAY

[November 1.]

The Collect.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

For the Epistle. Revelation 7. 2.

I SAW another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

[1] Of the tribe of Judah were sealed twelve thousand.
Of the tribe of Reuben were sealed twelve thousand.
Of the tribe of Gad were sealed twelve thousand.
Of the tribe of Asher were sealed twelve thousand.
Of the tribe of Naphtali were sealed twelve thousand.
Of the tribe of Manasseh were sealed twelve thousand.
Of the tribe of Simeon were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Issachar were sealed twelve thousand.
Of the tribe of Zabulon were sealed twelve thousand.
Of the tribe of Joseph were sealed twelve thousand.
Of the tribe of Benjamin were sealed twelve thousand.[1]

[1-1] *This passage may be omitted.*

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four living creatures, and fell before the throne on their faces, and worshipped God, saying, Amen ; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The Gospel. St. Matthew 5. 1.

JESUS, seeing the multitudes, went up into a mountain ; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit : for their's is the kingdom of heaven. Blessed are they that mourn : for they shall be comforted. Blessed are the meek : for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness : for they shall be filled. Blessed are the merciful : for they shall obtain mercy. Blessed are the pure in heart : for they shall see God. Blessed are the peace-makers : for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake : for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad ; for great is your reward in heaven : for so persecuted they the prophets which were before you.

THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

(1662)

¶ *SO many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least some time the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which before were offended; and that he have recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent paragraph of this rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*

OUR Father which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS ; and the people still kneeling shall, after every commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh his name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother ; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite ; Have mercy upon the whole Church ; and so rule the heart of thy chosen servant *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory : and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance ; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom : We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness : Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day.*

¶ *And immediately after the Collect the Priest shall read the Epistle, saying,* The Epistle [*or*, The portion of Scripture appointed for the Epistle] is written in the —— chapter of —— beginning at the —— verse. *And the Epistle ended, he shall say,* Here endeth the Epistle.

¶ *Then shall he read the Gospel* (*the people all standing up*) *saying,* The holy Gospel is written in the —— chapter of —— beginning at the —— verse.

¶ *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made : Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the church, during the time of divine service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth.* 5.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth.* 6.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth.* 7.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matth.* 7.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke* 19.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* 9.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* 9.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity; for God loveth a cheerful giver. 2 *Cor.* 9.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* 6.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* 6.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* 6.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* 6.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love ; which love ye have shewed for his name's sake, who have ministered unto the saints, and yet do minister. *Heb.* 6.

To do good, and to distribute, forget not ; for with such sacrifices God is pleased. *Heb.* 13.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? 1 *St. John* 3.

Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the Lord shall not be turned away from thee. *Tobit* 4.

Be merciful after thy power. If thou hast much, give plenteously : if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thyself a good reward in the day of necessity. *Tobit* 4.

He that hath pity upon the poor lendeth unto the Lord : and look, what he layeth out, it shall be paid him again. *Prov.* 19.

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psalm* 41.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the poor, and other devotions of the people, in a decent bason to be provided by the parish for that purpose ; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.*

¶ *After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

If there be no alms or oblations, then shall the words [of accepting our alms and oblations] *be left out unsaid.*

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men ; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty ; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant, that all they that do confess thy holy name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors ; and specially thy servant *GEORGE* our King ; that under him we may be godly and quietly governed : And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments : And to all thy people give thy heavenly grace ; and specially to this congregation here present ; that, with meek heart and due reverence, they may hear, and receive thy holy Word ; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all thy servants departed this life in thy faith and fear ; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the sermon or homily ended, he shall read this Exhortation following.*

DEARLY beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ ; to be by them received in remembrance of his meritorious Cross and Passion ; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily ; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof ; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God ; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that Holy Table.

The way and means thereto is ; First, to examine your lives and conversations by the rule of God's commandments ; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours ; then ye shall reconcile yourselves unto them ; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other ; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand : for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that Holy Table ; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience ; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief ; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

Or, in case he shall see the people negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation.

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this Holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the communicants being conveniently placed for the receiving of the Holy Sacrament, the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that Holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us;) we are one with Christ, and Christ with us; so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the Holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the Holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy divine majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy name; Through Jesus Christ our Lord. Amen.

Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matth.* 11. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* 3. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* 1. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins. 1 *St. John* 2. 1.

After which the Priest shall proceed, saying,

Lift up your hearts;
Answer. We lift them up unto the Lord.
Priest. Let us give thanks unto our Lord God;
Answer. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O Lord, * Holy Father, Almighty, Everlasting God.

* *These words* [Holy Father] *must be omitted on* Trinity-Sunday.

Here shall follow the Proper Preface, according to the time, if there be any specially appointed : or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name ; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

PROPER PREFACES.[1]

Upon Christmas-Day, *and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us ; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother ; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

Upon Easter-Day, *and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord : for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world ; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

Upon Ascension-Day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord ; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us ; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

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[1] *The Additional Prefaces given in this book may be used.*

Upon Whit-Sunday, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *&c.*

Upon the Feast of Trinity *only.*

WHO art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*

After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, * took Bread; and when he had given thanks, † he brake it, and gave it to his disciples, saying, Take, eat, ‡ this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he § took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this || is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

* *Here the Priest is to take the Paten into his hands:*

† *And here to break the Bread:*

‡ *And here to lay his hand upon all the Bread.*

§ *Here he is to take the Cup into his hand:*

|| *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivereth the Cup to any one shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the form before prescribed; beginning at "Our Saviour Christ in the same night, *&c.*" *for the blessing of the Bread; and at* "Likewise after Supper, *&c.*" *for the blessing of the Cup.*

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

Then shall the Priest say the Lord's Prayer, the people repeating after him every petition.

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

After shall be said as followeth.

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this Holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more ; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation ; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help ; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments ; that through thy most mighty protection, both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name ; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life ; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking ; We beseech thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's name ; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee ; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory ; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer* For the whole state of Christ's Church militant here in earth *together with one or more of these collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty persons in the parish of discretion to receive the Communion ; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

¶ *And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten ; but the best and purest Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use : but if any remain of that which was consecrated, it shall not be carried out of the church, but the Priest and such other of the communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the parish.*

¶ *And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every parishioner shall reckon with the Parson, Vicar, or Curate, or his or their deputy or deputies ; and pay to them or him all ecclesiastical duties, accustomably due, then and at that time to be paid.*

¶ *After the divine service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

¶ **Whereas it is ordained in this Office for the Administration of the Lord's Supper, that the communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.**

AN ALTERNATIVE ORDER

FOR THE ADMINISTRATION OF

HOLY COMMUNION.

GENERAL RUBRICKS.

¶ *For the avoidance of all controversy and doubtfulness, it is hereby prescribed, that, notwithstanding anything that is elsewhere enjoined in any Rubrick or Canon, the Priest, in celebrating the Holy Communion, shall wear either a surplice with stole or with scarf and hood, or a white alb plain with a vestment or cope.*

¶ *The Order here provided shall not be supplemented by additional prayers, save so far as is herein permitted ; nor shall the private devotions of the Priest be such as to hinder, interrupt, or alter the course of the service.*

¶ *There shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest according to his discretion.*

¶ *It is much to be wished that at every celebration of the Lord's Supper the worshippers present, not being reasonably hindered, will communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

¶ *Every confirmed member of the Church shall communicate at the least three times in the year, of which Easter to be one.*

¶ *It is convenient that so many as intend to be partakers of the Holy Communion should signify their names to the Curate.*

¶ *If any be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended ; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended ; and that he have recompensed the parties, to whom he hath done wrong ; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign ; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended ; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice : the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate.*

¶ *Provided that every Minister so advertising or repelling any, as is specified in the two precedent paragraphs, shall be obliged forthwith to give an account of the same to the Bishop, and therein to obey his order and direction.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said.*

¶ *The Bread and Wine for the Holy Communion shall be provided by the Curate and the Churchwardens at the charges of the Parochial Church Council. And it is desirable that the Bread shall be the best and purest wheat bread, whether loaf or wafer, that conveniently may be gotten.*

¶ *If the consecrated Bread and Wine be spent before all have communicated, the Priest is to consecrate more according to the form prescribed.*

¶ *After the service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses as the Curate and Churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Bishop shall appoint.*

¶ *A collection of alms for the poor and other offerings of the people may be made at other times of divine service ; and whensoever such collection is made, it shall be lawful for the Minister to present such alms and offerings upon the Holy Table.*

¶ *Yearly at Easter every parishioner shall reckon with the Parson, Vicar, or Curate, or his or their deputy or deputies ; and pay to them or him all ecclesiastical duties accustomably due then and at that time to be paid.*

¶ *From the Comfortable Words onwards the Service shall follow continuously in one Order or the other without any interchange, but it shall be permissible in using the Order of 1662 to adopt any of the Proper Prefaces, or the methods of administration sanctioned in the Alternative Order.*

AN ALTERNATIVE ORDER
FOR THE ADMINISTRATION OF
HOLY COMMUNION.

¶ *The service following shall be said throughout in a distinct and audible voice.*

¶ *The Priest standing at God's Board shall say the Lord's Prayer with the Collect following, the people kneeling.*

THE INTRODUCTION.

OUR Father which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people, still kneeling, shall after every commandment ask God's mercy for their transgression of every duty therein (either according to the letter or according to the spiritual import thereof) for the time past, and grace to keep the same for the time to come, as followeth.*

Priest. God spake these words and said:

I am the Lord thy God; thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not take the name of the Lord thy God in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Honour thy father and thy mother.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not bear false witness.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not covet.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

The Decalogue may be omitted, provided that it be rehearsed at least once on a Sunday in each month : and when it is so omitted, then shall be said in place thereof our Lord's Summary of the Law.

Priest. Our Lord Jesus Christ said : Hear O Israel, The Lord our God is one Lord ; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this : Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. On these two commandments hang all the Law and the Prophets.

Answer. Lord, have mercy upon us, and incline our hearts to keep this law.

Or else the following may be said for the Answer.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Either the Decalogue or the Summary shall be said on Sundays. At other times instead thereof, the following may be sung or said :

Lord, have mercy. — or — Kyrie, eleison.
Christ, have mercy. — *Christe, eleison.*
Lord, have mercy. — Kyrie, eleison.

¶ *Then the Priest standing as before, shall say,*

The Lord be with you ;
Answer. And with thy spirit.

Let us pray.

¶ *And turning to the Holy Table he shall say the Collect of the Day. Other collects contained in this Book or authorized by the Bishop may follow.*

THE MINISTRY OF THE WORD.

¶ *Immediately thereafter he that readeth the Epistle shall say,* The Epistle [*or* The Lesson] is written in the —— chapter of —— beginning at the —— verse. *And the reading ended, he shall say,* Here endeth the Epistle [*or* the Lesson].

¶ *Then the Deacon or Priest that readeth the Gospel (the people all standing up) shall say,* The Holy Gospel is written in the —— chapter of the Gospel according to Saint ——, beginning at the —— verse.

Answer. Glory be to thee, O Lord.

And the Gospel shall be read.

He that readeth the Epistle or the Gospel shall so stand and turn himself as he may best be heard of the people.

The Gospel ended, there may be said Praise be to thee, O Christ.

¶ *Then shall be sung or said the Creed following, the people still standing as before : except that at the discretion of the Minister it may be omitted on any day not being a Sunday or a Holy-day.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, The giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.

And I believe One Holy Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Holy-days or Fasting-days are in the week following to be observed. And then also, if occasion be, shall notice be given of the Holy Communion, or of other services ; Banns of matrimony may be published, and Briefs, Citations, and Excommunications shall be read, and Bidding of Prayers may be made. And nothing shall be proclaimed or published in the church during the time of Service, but by the Minister : nor by him any thing but what is prescribed in the rules of this Book, or enjoined by the King, or enjoined or permitted by the Bishop.*

¶ *Then may follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *When the Minister giveth warning for the celebration of Holy Communion, he may read to the people, at such times as he shall think convenient, one of the two Exhortations placed at the end of this Order.*

THE OFFERTORY.

¶ *Then shall the Priest, standing at the Lord's Table, begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion, or the Priests and Clerks shall sing the same.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matthew* 5. 16.

Lay not up for yourselves treasure upon the earth ; where the rust and moth doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven ; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matthew* 6. 19.

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the Law and the Prophets. *St. Matthew* 7. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven ; but he that doeth the will of my Father which is in heaven. *St. Matthew* 7. 21.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* 20. 35.

Godliness is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry any thing out. 1 *Timothy* 6. 6, 7.

Be merciful after thy power. If thou hast much, give plenteously : if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thyself a good reward in the day of necessity. *Tobit* 4. 8.

All things come of thee, and of thine own have we given thee. 1 *Chronicles* 29. 14.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things ? 1 *Corinthians* 9. 11.

Do ye not know, that they who minister about holy things live of the sacrifice ; and they who wait at the altar are partakers with the altar ? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Corinthians* 9. 13.

He that soweth little shall reap little ; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity ; for God loveth a cheerful giver. 2 *Corinthians* 9. 6.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked : for whatsoever a man soweth that shall he reap. *Galatians* 6. 6.

While we have time, let us do good unto all men ; and specially unto them that are of the household of faith. *Galatians* 6. 10.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love ; which love ye have shewed for his name's sake, who have ministered unto the saints, and yet do minister. *Hebrews* 6. 10.

Lift up your eyes and look upon the fields ; for they are white already to harvest. *St. John* 4. 35.

Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Timothy* 6. 17–19.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? 1 *St. John* 3. 17.

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psalm* 41. 1.

To do good, and to distribute, forget not ; for with such sacrifices God is pleased. *Hebrews* 13. 16.

Offer unto God thanksgiving, and pay thy vows unto the most Highest. *Psalm* 50. 14.

I will offer in his dwelling an oblation with great gladness : I will sing and speak praises unto the Lord. *Psalm* 27. 6.

Melchizedek king of Salem brought forth bread and wine ; and he was the priest of the most high God. *Genesis* 14. 18.

¶ *While these sentences are said or sung, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, or other devotions of the people, and reverently bring them to the Priest, who shall humbly present and place them upon the Holy Table in a decent bason to be provided by the Parish for that purpose.*

¶ *And when there is a Communion, the Priest shall place upon the Holy Table so much Bread and Wine, as he shall think sufficient.*

¶ *It is an ancient tradition of the Church to mingle a little water with the wine.*

¶ *The Priest may here bid special prayers and thanksgivings. Then he shall begin the Intercession.*

THE INTERCESSION.

Let us pray for the whole state of Christ's Church.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully [* *to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy name may agree in the truth of thy Holy Word, and live in unity, and godly love.

* *If there be no alms or oblations, then shall the words* [of accepting our alms and oblations] *be left out unsaid.*

We beseech thee also to lead all nations in the way of righteousness and peace; and so to direct all kings and rulers, that under them thy people may be godly and quietly governed. And grant unto thy servant *GEORGE* our King, and to all that are put in authority under him, that they may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops, Priests and Deacons, especially to thy servant *N.* our bishop, that they may both by their life and doctrine set forth thy true and living Word and rightly and duly administer thy holy Sacraments.

Guide and prosper, we pray thee, those who are labouring for the spread of thy Gospel among the nations, and enlighten with thy Spirit all places of education and learning; that the whole world may be filled with the knowledge of thy truth.

And to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy Holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And we commend to thy gracious keeping, O Lord, all thy servants departed this life in thy faith and fear, beseeching thee to grant them everlasting light and peace.

And here we give thee most high praise and hearty thanks for all thy Saints, who have been the chosen vessels of thy grace, and lights of the world in their several generations; and we pray, that rejoicing in their fellowship, and following their good examples, we may be partakers with them of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate; who liveth and reigneth with thee in the unity of the Holy Ghost, one God world without end. *Amen.*

THE PREPARATION.

¶ *At the time of the celebration of the Holy Communion, the communicants being conveniently placed for the receiving of the Holy Sacrament, the Priest may say this Exhortation. And if this Exhortation be not read at the time of the celebration of the Holy Communion, it shall nevertheless be read to the people by the Curate at such times as he think fit, and at the least on either the fourth or fifth Sunday in Lent.*

DEARLY beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour.

Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life.

And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Minister say to them that come to receive the Holy Communion.*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be begun, in the name of all those that are minded to receive the Holy Communion, by the Priest or one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father ; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy name ; Through Jesus Christ our Lord. Amen.

Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the people, pronounce this Absolution.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him ; Have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life ; through Jesus Christ our Lord. *Amen.*

The foregoing form of Invitation Confession, and Absolution shall be said on Sundays : but otherwise the following forms may be said at the discretion of the Priest.

DRAW near with faith, and take this Holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall be said by the Minister and people together, kneeling ;

WE confess to God Almighty, the Father, the Son, and the Holy Ghost, that we have sinned in thought, word, and deed, through our own grievous fault. Wherefore we pray God to have mercy upon us.

And the Priest (or the Bishop, being present) standing up and turning himself to the people shall say :

ALMIGHTY God have mercy upon you, forgive you all your sins, and deliver you from all evil, confirm and strengthen you in all goodness, and bring you to everlasting life ; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matthew* 11. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* 3. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Timothy* 1. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins. 1 *St. John* 2. 1.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Holy Communion,

Let us pray.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy : Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

When the Priest, standing before the Holy Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall begin the Consecration, as followeth.

THE CONSECRATION.

Turning himself to the people he shall say,

The Lord be with you ;
Answer. And with thy spirit.
Priest. Lift up your hearts.
Answer. We lift them up unto the Lord.
Priest. Let us give thanks unto our Lord God.
Answer. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

Here shall follow the Proper Preface, according to the time, if there be any specially appointed, or else immediately shall follow,

THEREFORE with angels and archangels and with all the company of heaven, we laud and magnify thy glorious name ; evermore praising thee, and saying,

HOLY, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

Then shall the Priest continue thus.

ALL glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption ; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world ; and did institute, and in his Holy Gospel command us to continue, a perpetual memory of that his precious death until his coming again ;

Who, in the same night that he was betrayed, [a] took Bread, and when he had given thanks, [b] he brake it, and gave it to his disciples, saying, Take, eat, [c] this is my Body which is given for you ; Do this in remembrance of me. Likewise after supper he [d] took the Cup ; and when he had given thanks, he gave it to them, saying, Drink ye all of this ; for this [e] is my Blood of the New Covenant, which is shed for you and for many for the remission of sins ; Do this, as oft as ye shall drink it, in remembrance of me.

[a] *Here the Priest is to take the Paten into his hands :*
[b] *And here to break the Bread :*
[c] *And here to lay his hand upon all the Bread.*
[d] *Here he is to take the Cup into his hand :*
[e] *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

Wherefore, O Lord and heavenly Father, we thy humble servants, having in remembrance the precious death and passion of thy dear Son, his mighty resurrection and glorious ascension, according to his holy institution do celebrate and set forth before thy divine Majesty with these thy holy gifts, the memorial which he hath willed us to make, rendering unto thee most hearty thanks for the innumerable benefits which he hath procured unto us.

Hear us, O Merciful Father, we most humbly beseech thee, and with thy Holy and Life-giving Spirit vouchsafe to bless and sanctify both us and these thy gifts of Bread and Wine, that they may be unto us the Body and Blood of thy Son, our Saviour, Jesus Christ, to the end that, receiving the same, we may be strengthened and refreshed both in body and soul.

And we entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee : humbly beseeching thee, that all we, who are partakers of this Holy Communion, may be fulfilled with thy grace and heavenly benediction.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences ;

Through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.

And all the people shall answer Amen.

Here shall the people join with the Priest in the Lord's Prayer, the Priest first saying,

And now, as our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father, which art in heaven, Hallowed be thy name ; Thy kingdom come ; Thy will be done ; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Then may the Priest say :

The peace of God be alway with you ;
Answer. And with thy spirit.

THE COMMUNION OF THE PRIEST AND PEOPLE.

Then shall the Priest first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivereth the Cup to any one shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

When occasion requires, the Minister may, instead of saying all the above Words of Administration to each communicant, say first in an audible voice to the whole number of them that come to receive the Holy Communion,

DRAW near and receive the Body of our Lord Jesus Christ which was given for you, and his Blood which was shed for you. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

And then in delivering the Bread to each communicant he shall say, either The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life, *or,* Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving. *And in delivering the Cup to each communicant he shall say, either* The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life, *or,* Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

Or else, when occasion requires, the Minister may say the whole form of words once to each row of communicants, or to a convenient number within each row, instead of saying them to each communicant severally.

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

THE THANKSGIVING.

Then shall the Priest give thanks to God in the name of all them that have communicated, turning him first to the people, and saying,

Having now received the precious Body and Blood of Christ, let us give thanks unto our Lord God.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ ; and dost assure us thereby of thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall the Priest with the people say or sing,*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest (or the Bishop if he be present), turning to the people, shall let them depart with this Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *If any of the consecrated Bread and Wine remain, apart from that which may be reserved for the Communion of the sick, as is provided in the Alternative Order for the Communion of the Sick, it shall not be carried out of the church; but the Priest, and such other of the communicants as he shall call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *Upon the Sundays and other Holy-days, if there be no Communion, shall be said all that is appointed at the Communion until the end of The Intercession, followed by one or more Collects contained in this Book or sanctioned by the Bishop, and the Service shall be concluded with the Blessing.*

¶ *And whenever this Service is used, Collects, contained in this Book, or sanctioned by the Bishop, may be said after The Intercession, or before the Blessing.*

PROPER PREFACES.

Upon Christmas-Day *and until the* Epiphany.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us: Who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother: And that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

Upon the Epiphany *and seven days after.*

THROUGH Jesus Christ our Lord: Who in substance of our mortal flesh manifested forth his glory: That he might bring all men out of darkness into his own marvellous light. Therefore with Angels, *&c.*

Upon the Thursday before Easter.

THROUGH Jesus Christ our Lord: Who having loved his own that were in the world loved them unto the end: And on the night before he suffered, sitting at meat with his disciples, did institute these holy mysteries: That we, redeemed by his death and quickened by his resurrection, might be partakers of his divine nature. Therefore with Angels, *&c.*

Upon Easter-Day *and until* Ascension-Day.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; Who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

Upon Ascension-Day *and until* Whit-Sunday.

THROUGH thy most dearly beloved Son Jesus Christ our Lord: Who after his most glorious Resurrection manifestly appeared to all his Apostles: And in their sight ascended up into heaven to prepare a place for us; That where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

Upon Whit-Sunday *and six days after.*

THROUGH Jesus Christ our Lord: Who after that he had ascended up far above all the heavens, and was set down at the right hand of thy Majesty: Did as at this time pour forth upon the Universal Church thy Holy and Life-giving Spirit: That through his glorious power the joy of the everlasting gospel might go forth into all the world: Whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son our Saviour Jesus Christ. Therefore with Angels, *&c.*

Upon the Feast of Trinity *only.*

WHO with thine only-begotten Son and the Holy Ghost art one God, one Lord in Trinity of persons and in Unity of Substance: For that which we believe of thy glory, O Father, the same we believe of thy Son and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*

Upon the Feasts of the Purification *and the* Annunciation.

BECAUSE thou didst give Jesus Christ thine only Son to be born for our salvation: Who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother: And that without spot of sin to make us clean from all sin. Therefore with Angels, *&c.*

Upon the Feast of the Transfiguration.

BECAUSE the divine glory of the Incarnate Word shone forth upon the Holy Mount before the chosen witnesses of his majesty: And thine own voice from heaven proclaimed thy beloved Son. Therefore with Angels, *&c.*

Upon All Saints' Day *and the Feasts of Apostles, Evangelists, and* St. John Baptist's Nativity, *except when the Proper Preface of any Principal Feast is appointed.*

WHO in the righteousness of thy Saints hast given us an ensample of godly living, and in their blessedness a glorious pledge of the hope of our calling: That, being compassed about with so great a cloud of witnesses, we may run with patience the race that is set before us: And with them receive the crown of glory that fadeth not away. Therefore with Angels, *&c.*

Upon the Consecration *of a church, or the Feast of its* Dedication.

WHO, though the heaven of heavens cannot contain thee and thy glory is in all the world: Dost deign to hallow places for thy worship, and in them dost pour forth gifts of grace upon thy faithful people. Therefore with Angels, *&c.*

AN ANTHEM

Which may be said or sung after the Sanctus.

BLESSED is he that cometh in the name of the Lord : Hosanna in the highest.

THE ORDER FOR A SECOND CONSECRATION.

If the consecrated Bread and Wine be spent before all have communicated, the Priest is to consecrate more, according to the form before prescribed, proceeding as follows.

If there be need to consecrate Bread only, he shall first say ;

OUR Saviour Christ, in the same night that he was betrayed, took Bread ; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body which is given for you ; Do this in remembrance of me.

Or if to consecrate Wine only, he shall first say ;

LIKEWISE after supper our Saviour took the Cup ; and when he had given thanks, he gave it to them, saying, Drink ye all of this ; for this is my Blood of the New Covenant, which is shed for you and for many for the remission of sins ; Do this, as oft as ye shall drink it, in remembrance of me.

Or if to consecrate both Bread and Wine, he shall first say both of the foregoing ;

And thereafter in every case he shall add ;

HEAR us, O merciful Father, we most humbly beseech thee, and with thy Holy and Life-giving Spirit vouchsafe to bless and sanctify both us and this (these) thy gift(s) of *Bread* (*and*) *Wine*, that it (they) may be unto us the *Body* (*and*) *Blood* of thy Son, our Saviour, Jesus Christ, to the end that, receiving the same, we may be strengthened and refreshed both in body and soul. *Amen.*

THE EXHORTATIONS

To be used when the Minister giveth warning for the celebration of the Holy Communion.

DEARLY beloved, on —— I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ ; to be by them received in remembrance of his meritorious Cross and Passion ; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven.

Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament.

Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily ; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof ; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God ; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is ; First, to examine your lives and conversations by the rule of God's commandments ; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life.

And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours ; then ye shall reconcile yourselves unto them ; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other ; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand : for otherwise the receiving of the Holy Communion doth nothing else but increase your guilt.

Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that Holy Table.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience ; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief ; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

Or, in case he shall see the people negligent to come to the Holy Communion, instead of the former, he may use this Exhortation.

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper : unto which, in God's behalf, I bid you all that are here present ; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself.

Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down ; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved ? Who would not think a great injury and wrong done unto him ? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come : wherefore then do ye not repent and amend ? When God calleth you, are ye not ashamed to say ye will not come ? When ye should return to God, will ye excuse yourselves, and say ye are not ready ? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast.

I, for my part, shall be ready ; and, according to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this Holy

Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation ; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded : which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same ; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food.

These things if ye earnestly consider, ye will by God's grace return to a better mind : for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

THE MINISTRATION OF

PUBLICK BAPTISM OF INFANTS,

TO BE USED IN THE CHURCH (1662).

¶ *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) children may be baptized upon any other day.*

¶ *And note, that there shall be for every male-child to be baptized two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers.*

¶ *When there are children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint.*

¶ *And the Priest coming to the Font, (which is then to be filled with pure water,) and standing there shall say,*

HATH this Child been already baptized, or no?

¶ *If they answer,* No: *then shall the Priest proceed as followeth:*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy Holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this child*; wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end ; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead ; We call upon thee for *this infant*, that *he*, coming to thy Holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have ; seek, and ye shall find ; knock, and it shall be opened unto you : So give now unto us that ask ; let us that seek find ; open the gate unto us that knock ; that *this infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint Mark, in the tenth chapter, at the thirteenth verse.

THEY brought young children to Christ, that he should touch them ; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; how he blamed those that would have kept them from him ; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them ; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *infant ;* that he will embrace *him* with the arms of his mercy ; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this infant*, declared by his Son Jesus Christ ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *this infant* to his Holy Baptism ; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks, For that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee : Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this infant*, That *he* may be born again, And be made *an heir* of everlasting salvation ; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy

Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for : which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them ?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth ?

And in Jesus Christ his only-begotten Son our Lord ? And that he was conceived by the Holy Ghost ; born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead, and buried ; that he went down into hell, and also did rise again the third day ; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty ; and from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the Holy Ghost ; the holy Catholick Church ; the Communion of Saints ; the Remission of sins ; the Resurrection of the flesh ; and everlasting Life after death ?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith ?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

Answer. I will.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

¶ ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood ; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation ; sanctify this

Water to the mystical washing away of sin ; and grant that *this child,* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children ; through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the child into his hands, and shall say to the Godfathers and Godmothers,*

Name this child.

And then naming it after them (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily, saying,

N. I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

But if they certify that the child is weak, it shall suffice to pour water upon it, saying the foresaid words,

N. I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Priest shall say,

WE receive this child into the congregation of Christ's flock, *and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the child's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this child is* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits ; and with one accord make our prayers unto him, that *this child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling ;*

OUR Father, which art in heaven, Hallowed be thy name ; Thy kingdom come ; Thy will be done ; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he,* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin ; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection ; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom ; through Christ our Lord. *Amen.*

¶ *Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him ; ye must remember, that it is your parts and duties to see that *this infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this child* may be virtuously brought up to lead a godly and a christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Then shall he add and say,

YE are to take care that *this child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

¶ *It is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.*

¶ *To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the* XXXth *Canon, first published in the Year* MDCIV.

AN ALTERNATIVE ORDER

FOR THE MINISTRATION OF

PUBLICK BAPTISM OF INFANTS.

GENERAL RUBRICKS

¶ *THE Ministers of every parish shall often admonish the people that they bring their children to Baptism as soon as possible after birth, and that they defer not the Baptism longer than the fourth, or at furthest the fifth, Sunday unless upon a great and reasonable cause.*

¶ *It is desirable where possible that Baptism should be administered upon Sundays and other Holy-days, when the most number of people come together; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of infants every man present may be put in remembrance of his own profession made to God in his Baptism. Nevertheless (for sufficient cause), children may be baptized upon any other day.*

¶ *And note, that there shall be for every male-child to be baptized two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers. Nevertheless, when three sponsors cannot conveniently be had, one Godfather and one Godmother shall suffice. Parents, if need so require, may be sponsors for their own child provided that the child have one other sponsor. No person shall be admitted to be a sponsor who hath not been baptized.*

¶ *In the absence of the Priest it is lawful that a Deacon baptize infants.*

¶ *When there are children to be baptized, the Parents shall give due notice thereof to the Minister of the Parish. He shall thereupon appoint the time for the Baptism, which shall be either immediately after the last Lesson, or after the third Collect at Morning or Evening Prayer; or at such other time as he in his discretion shall think fit.*

¶ *It is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.*

¶ *To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the* xxx*th Canon, first published in the Year* MDCIV.

AN ALTERNATIVE ORDER
FOR THE MINISTRATION OF
PUBLICK BAPTISM OF INFANTS,

Which may be used at the discretion of the Minister unless the parents require the use of the Form of 1662.

¶ *The Priest, coming to the Font (which is then to be filled with pure water), and standing there, shall say,*

HATH this child been already baptized or no?

¶ *If they answer,* No : *Then shall the Priest proceed as followeth :*

BELOVED in Christ Jesus, we are taught in Holy Scripture, that God willeth all men to be saved, for God is love. Seeing therefore that our Saviour Christ saith, None can enter into the kingdom of God, except he be born anew of water and of the Holy Ghost ; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child*, that *he* may be baptized with water and the Holy Ghost, and received into Christ's Holy Church, and be made *a living member* of the same.

¶ *Then shall the Priest say, all standing,*

ALMIGHTY and everlasting God, who by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin ; Mercifully look upon *this child*. Wash *him* and sanctify *him* with the Holy Ghost ; that *he* may be received into the ark of Christ's Church ; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end ; through Jesus Christ our Lord. *Amen.*

Or this :

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead : We call upon thee for *this infant*, that *he*, coming to thy Holy Baptism, may receive remission of sin by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have ; seek, and ye shall find ; knock, and it shall be opened unto you : So give now unto us that ask ; let us that seek, find ; open the gate unto us that knock ; that *this infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom, which thou hast promised by Christ our Lord. *Amen.*

Then shall the Priest say :

Hear the words of the Gospel, written by Saint Mark, in the tenth chapter, at the thirteenth verse.

Answer. Glory be to thee, O Lord.

THEY brought young children to Christ, that he should touch them ; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Answer. Praise be to thee, O Christ.

¶ *Then shall the Priest read this brief Exhortation upon the words of the Gospel.*

YE hear in this Gospel the words of our Saviour Christ, when he commanded the children to be brought unto him. Ye perceive how he took them in his arms, and blessed them. Jesus Christ is the same yesterday, and to-day, and for ever. Doubt ye not therefore, but earnestly believe, that he loveth *this child,* that he approveth this work of ours in bringing *him* to Holy Baptism, that he is ready to receive *him,* to embrace *him* with the arms of his mercy, and to give *him* the blessing of eternal life. Wherefore let us faithfully and devoutly give thanks unto him, and say,

Then shall the Priest and people, still standing, say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast called us to the knowledge of thy grace, and to faith in thee : Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this infant,* that *he* may be born again, and be made *an heir* of everlasting salvation ; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

THE PROMISES.

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise,*

DEARLY beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him,* to cleanse *him,* and to sanctify *him.* Our Lord hath promised in his Gospel to grant all these things that ye have prayed for ; which promise he, for his part, will most surely keep and perform.

Ye, on your part, must undertake on behalf of *this infant* three things : first, that *he* will renounce the devil and all his works ; secondly, that *he* will constantly believe God's holy Word ; and thirdly, that *he* will obediently keep his commandments.

I demand therefore,

DOST thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them ?

Answer. I do.

Dost thou in *his* name profess the Christian faith ?

Answer. I do.

Then shall be said by the Priest and the Godparents the Apostles' Creed as followeth :

I BELIEVE in God the Father Almighty, Maker of heaven and earth : And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the Life everlasting. Amen.

Dost thou in *his* name promise obedience to God's holy will and commandments ?

Answer. I do.

Dost thou in *his* name ask for baptism ?

Answer. I do.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all evil desires of the flesh may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

THE BLESSING OF THE WATER.

¶ *After which the Priest shall proceed, saying,*

The Lord be with you.
Answer. And with thy spirit.
Priest. Lift up your hearts.
Answer. We lift them up unto the Lord.
Priest. Let us give thanks unto our Lord God.
Answer. It is meet and right so to do.

Priest. It is very meet, right, and our bounden duty, that we should give thanks unto thee, O Lord, Holy Father, Almighty Everlasting God, for that thy most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood ; and gave commandment to his disciples that they should go teach all nations, and baptize them In the name of the Father, and of the Son, and of the Holy Ghost. Regard, we beseech thee, the supplications of thy congregation ; sanctify this water to the mystical washing away of sin ; and grant, that *this child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children ; through Jesus Christ our Lord, to whom with thee in the unity of the Holy Spirit, be all honour and glory, now and evermore. *Amen.*

THE BAPTISM.

¶ *Then shall the Priest take the child into his arms, or by the hand, and shall say to the Godfathers and Godmothers,*

Name this child.

And then naming it after them, he shall dip it in the water, or pour water upon it, saying,

N. I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Priest say,

WE receive this child into the congregation of Christ's flock,* and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil ; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the child's forehead.*

THE THANKSGIVING.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this child is* born again, and received into the family of Christ's Church, let us give thanks unto Almighty God for these benefits ; and with one accord make our prayers unto him, that *this child* may lead the rest of *his* life according to this beginning.

Then shall be said by all, standing,

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. *Amen.*

GRANT, O Lord, that, being buried with Christ by baptism into his death, *he* may also be made *partaker* of his resurrection; so that, serving thee here in newness of life, *he* may finally, with the rest of thy holy Church, be *an inheritor* of thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

THE DUTIES OF THE GODFATHERS AND GODMOTHERS.

¶ *Then the Priest shall say to the Godfathers and Godmothers and Parents this Exhortation following,*

YOU who have brought *this child* to be baptized into the family of Christ's Church, must see that *he* be taught the Creed, the Lord's Prayer, and the Ten Commandments, as set forth in the Church Catechism, and all other things which a Christian ought to know and believe to *his* soul's health.

See also that *he* be virtuously brought up to lead a godly and christian life.

See also that *he* be brought to the Bishop to be confirmed by him; so that, strengthened with the gift of the Holy Spirit, *he* may come with due preparation to receive the blessed sacrament of the Body and Blood of Christ.

Will you help *him* to learn and to do all these things?

Answer. I will, the Lord being my helper.

Remember always that Baptism doth represent unto us our Christian profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all evil desires, and daily advancing in all virtue and godliness of living.

¶ *Then may follow this Prayer for the Home.*

ALMIGHTY God, our heavenly Father, whose blessed Son did share at Nazareth the life of an earthly home; Bless, we beseech thee, the home of this child, and grant wisdom and understanding to all who have the care of *him*: that *he* may grow up in thy constant fear and love; through the same thy Son, Jesus Christ our Lord. *Amen.*

¶ *If the Baptism be administered otherwise than at Morning or Evening Prayer, the Priest shall dismiss those that are gathered together with this blessing:*

THE Lord bless you, and keep you: the Lord make his face to shine upon you, and be gracious unto you: the Lord lift up the light of his countenance upon you, and give you peace, now and for evermore. *Amen.*

THE MINISTRATION OF

PRIVATE BAPTISM OF CHILDREN IN HOUSES

AND THE PUBLICK RECEIVING OF SUCH AS HAVE BEEN PRIVATELY BAPTIZED.

¶ *The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*

¶ *And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion :*

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say* [1] *the Lord's Prayer, and*[1] *so many of the collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer, concluding with the Prayer,*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood ; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the name of the Father, and of the Son, and of the Holy Ghost ; Regard, we beseech thee, the supplications of thy congregation ; sanctify this Water to the mystical washing away of sin ; and grant that *this child,* now to be baptized therein, may receive the fulness of thy *grace,* and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

And then, the child being named by some one that is present, the Minister shall pour water upon it, saying these words ;

N. I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

[2] *Then, all kneeling down, the Minister shall give thanks unto God, and say,*[2]

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy Holy Church. And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection ; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom ; through the same thy Son Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

[1-1] *omit.*

[2-2] *Then, the people kneeling down, the Minister and people shall say the Lord's Prayer ; after which the Minister shall give thanks unto God, and say,*

¶ *But when no such lawful Minister can be procured, and extreme urgency shall compel, one of them that be present shall name the child, and pour water upon it, saying,* N., I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen. *And then they that be present shall say the Lord's Prayer. And afterward notice of the Baptism shall be given forthwith to the Minister of the Parish.*

¶ *And let them not doubt, but that the child thus privately baptized either by the Minister of the Parish, or by some other Minister, or by one of them that be present, is lawfully and sufficiently baptized, and ought not to be baptized again.*

THE RECEPTION OF THE CHILD.

Yet nevertheless, if the child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the church, to the intent that, the people being certified that it hath been duly baptized, it may be received publickly into the congregation.

¶ *If the child were baptized by any other person, then the Minister who receiveth the child shall satisfy himself that all hath been well done, and according to due order, concerning the Baptism of the child ; to which end he shall, if need so require, examine those who bring the child to the church after this manner, inquiring whether the child was baptized with water,* In the name of the Father, and of the Son, and of the Holy Ghost, *and saying,*

BY whom was this child baptized ?

Who was present when this child was baptized ?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity ; therefore I demand further of you,

Was this child baptized with water ?

Was this child baptized in the name of the Father, and of the Son, and of the Holy Ghost ?

¶ *And if the Minister of the Parish did himself baptize the child, or finds by the answers of such as bring the child that the child was baptized with water,* In the name of the Father, and of the Son, and of the Holy Ghost ; *then shall he not christen the child again, but shall receive him as one of the flock of true Christian people, saying thus,*

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this child, N. ; who [being born in original sin, and in the wrath of God,] [1] is now, by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life : for our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

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[1] *These words may be omitted.*

Then, all standing up, the Minister shall read the Gospel as follows,

Hear the words of the Gospel, written by Saint Mark in the tenth chapter at the thirteenth verse.

Answer. Glory be to thee, O Lord.

THEY brought young children to Christ, that he should touch them ; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Answer. Praise be to thee, O Christ.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; how he blamed those that would have kept them from him ; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them ; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *infant ;* that he hath embraced *him* with the arms of his mercy ; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this infant*, let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught us :

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Or this.

YE hear in this Gospel the words of our Saviour Christ, when he commanded the children to be brought unto him. Ye perceive how he took them in his arms, and blessed them. Jesus Christ is the same yesterday, and to-day, and for ever. Doubt ye not therefore, but earnestly believe, that he loveth *this child*, that he approveth this work of ours in bringing *him* to Holy Baptism, that he is ready to receive *him*, to embrace *him* with the arms of his mercy, and to give *him* the blessing of eternal life. Wherefore let us faithfully and devoutly give thanks unto him, and say,

Our Father, &c.

¶ *Then shall the Priest and people, still standing, say,*

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks, That thou hast vouchsafed to call us to the knowledge of thy grace, and [1] faith in thee ; Increase this knowledge, And confirm this faith in us evermore. Give thy Holy Spirit to *this infant*, That *he*, being born again, And being made *an heir* of everlasting salvation, through our Lord Jesus Christ, May continue thy *servant*, and attain thy promise; Through the same our Lord Jesus Christ thy Son, Who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

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[1] and to faith

¶ *Then shall the Priest demand the name of the child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal[1] desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

Dost thou in *his* name profess the Christian faith?

Answer. I do.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Remission of sins; The Resurrection of the flesh; And everlasting Life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

Or this.

Dost thou in *his* name promise obedience to God's holy will and commandments?

Answer. I do.

¶ *Then the Priest shall say,*

WE receive this child into the congregation of Christ's flock,* and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the child's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this child is*[2] by Baptism regenerate, and grafted into the body[2] of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

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[1] sinful

[2-2] born again and received into the family

¶ *Then shall the Priest say, the people kneeling,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church.[1] [2] And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin ; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection ; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom ; through Jesus Christ our Lord. *Amen.*[2]

¶ *Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

FORASMUCH as *this child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him ; ye must remember, that it is your parts and duties to see that *this infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* made by you. And that *he* may know these things the better, ye shall call upon *him* to hear sermons ; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, [in the vulgar tongue,][3] and all other things which a Christian ought to know and believe to his soul's health ; and that *this child* may be virtuously brought up to lead a godly and a christian life ; remembering alway, that Baptism doth represent unto us our profession ; which is, to follow the example of our Saviour Christ, and to be made like unto him ; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Then shall he add and say,

YE are to take care that *this child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church-Catechism set forth for that purpose.

Or else this Exhortation in place thereof.

YOU who have brought *this child* to be baptized into the family of Christ's Church, must see that *he* be taught the Creed, the Lord's Prayer, and the Ten Commandments, as set forth in the Church Catechism, and all other things which a Christian ought to know and believe to *his* soul's health.

See also that he be virtuously brought up to lead a godly and Christian life.

See also that *he* be brought to the Bishop to be confirmed by him ; so that, strengthened with the gift of the Holy Spirit, *he* may come with due preparation to receive the blessed sacrament of the Body and Blood of Christ.

Will you help *him* to learn and to do all these things ?

Answer. I will, the Lord being my helper.

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[1] *Amen.*

[2-2] Grant, O Lord, that, being buried with Christ by baptism into his death, *he* may also be made *partaker* of his resurrection ; so that, serving thee here in newness of life, *he* may finally, with the rest of thy holy Church, be *an inheritor* of thine everlasting kingdom ; through Jesus Christ our Lord. *Amen.*

[3] *These words may be omitted.*

Remember always that Baptism doth represent unto us our Christian profession, which is to follow the example of our Saviour Christ, and to be made like unto him ; that as he died and rose again for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all evil desires, and daily advancing in all virtue and godliness of living.

¶ *If the Baptism be administered otherwise than at Morning or Evening Prayer, the Priest shall dismiss those that are gathered together with this blessing :*

THE Lord bless you, and keep you : the Lord make his face to shine upon you, and be gracious unto you : the Lord lift up the light of his countenance upon you, and give you peace, now and for evermore. *Amen.*

¶ *But if they which bring the infant to the church do make such uncertain answers to the Priest's questions, as that it cannot appear that the child was baptized with water,* In the name of the Father, and of the Son, and of the Holy Ghost, (*which are essential parts of Baptism,*) *then let the Priest baptize it in the form before appointed for Publick Baptism of infants ; saving that at the dipping of the child in the Font, or the pouring of water upon it, he shall use this form of words.*

N. If thou art not already baptized, I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *If a child that hath been privately baptized be brought to the church at the same time with a child that is to be baptized, the Priest, having certified the sufficiency of the Private Baptism, shall begin the Order of the Ministration of Publick Baptism of Infants ; and in due course shall put the appointed questions to the sponsors of the children ; save that the question* Dost thou in *his* name ask for baptism ? *be not asked of the sponsors of the child already baptized. Then, having baptized and received the child that had not been baptized, he shall receive the child that had been privately baptized. Which done, he shall proceed with the rest of the Order of Publick Baptism.*

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS,

AND ABLE TO ANSWER FOR THEMSELVES.

¶ *WHEN any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by*[1] *the parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, they shall each choose three, or at the least two, to be their Witnesses, who shall be ready to present them at the Font, immediately after the Second Lesson, or after the Third Collect, either at Morning or Evening Prayer, or (if need so require) at such other time as the Curate*[2] *in his discretion shall think fit.*

¶ *It is convenient, where possible, that Baptism should be administered upon Sundays or Holy-days, or at other times when the most number of people come together.*

¶ *And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no. If they shall answer* No, *then shall the Priest say thus.*

DEARLY beloved, forasmuch as all men [3] are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many [3] actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be [regenerate and] [4] born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively [5] *members* of the same.

¶ *Then shall the Priest say,*[6]

Let us pray.

And here all the congregation shall kneel.[7]

ALMIGHTY and everlasting God, who [of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy Holy Baptism; and] [4] by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the Holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

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[1] Add, *the Minister of the Parish,*

[2] *Minister*

[3-3] are from their birth prone to sin, and have committed many

[4] *These words may be omitted.*

[5] living

[6] Add, *all standing*

[7] *Omit this rubrick.*

Or this.

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they*, coming to thy Holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint John, in the third chapter, beginning at the first verse.

Answer. Glory be to thee, O Lord.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Answer. Praise be to thee, O Christ.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned[1]. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. [1]And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ.[1] Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

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[1] condemned

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say;

Then shall the Priest and people, still standing, say,

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks, For that thou hast vouchsafed to call us To the knowledge of thy grace, [2]and faith[2] in thee: Increase this knowledge, And confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, That *they* may be born again, And be made *heirs* of everlasting salvation; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit now and for ever. Amen.

THE PROMISES.

¶ *Then the Priest shall speak to the* persons *to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive Holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these questions following:*

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal[3] desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

Dost thou profess the Christian faith?

Answer. I do.

[1-1] *These words may be omitted.* [2-2] and to faith [3] sinful

Then shall be said by the Candidates with the Priest and the Witnesses as followeth :

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the Life everlasting. Amen.

Question.

WILT thou be baptized in this faith ?

Answer. That is my desire.

Question.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

Answer. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them. Amen.*

Grant that [1] all carnal affections may [1] die in *them*, and that all things belonging to the Spirit may live and grow in *them. Amen.*

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

THE BLESSING OF THE WATER.

After which the Priest shall proceed, saying,

The Lord be with you ;
Answer. And with thy spirit.
Priest. Lift up your hearts ;
Answer. We lift them up unto the Lord.
Priest. Let us give thanks unto our Lord God ;
Answer. It is meet and right so to do.

Priest. It is very meet, right, and our bounden duty that we should give thanks unto thee, O Lord Holy Father Almighty, Everlasting God, for that thy most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the name of the Father, the Son, and the Holy Ghost ; Regard, we beseech thee, the supplications of this congregation ; sanctify this water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children : through Jesus Christ our Lord, to whom, with thee, in the unity of the Holy Spirit, be all honour and glory, now and evermore. *Amen.*

[1-1] all evil desires of the flesh may

THE BAPTISM.

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Witnesses the name ; and then shall dip him in the water, or pour water upon him, saying,*

N. I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Priest say,

WE receive this person into the congregation of Christ's flock; * and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the person's forehead.*

THE THANKSGIVING.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *these persons* [1] *are* regenerate, and grafted into the body of Christ's Church [1], let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

Then shall be said the Lord's Prayer, all kneeling [2].

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then shall the Priest say one of the following Thanksgivings :*

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and to faith in thee ; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons ;* that, being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises ; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

Or this.

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *these persons* with thy Holy Spirit, to receive *them* for thine own *children* by adoption, and to incorporate *them* into thy holy Church. And humbly we beseech thee to grant that *they* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin ; and that, as *they* are made *partakers* of the death of thy Son, *they* may also be *partakers* of his resurrection ; so that finally with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom ; through Christ our Lord. *Amen.*

[1-1] are born again and received into the family of Christ's Church

[2] *by all, standing.*

¶ *Then,* [1] *all standing up,*[1] *the Priest shall use this Exhortation following; speaking to the Witnesses first.*

THE DUTIES OF THE WITNESSES AND OF THE NEW BAPTIZED.

FORASMUCH as *these persons have* promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you *their* chosen Witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

And then, speaking to the new baptized persons, *he shall proceed, and say,*

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections [2], and daily proceeding [3] in all virtue and godliness of living.

¶ *If the Baptism be administered otherwise than at Morning or Evening Prayer, the Priest shall dismiss those that are gathered together with this Blessing:*

THE Lord bless you, and keep you: the Lord make his face to shine upon you, and be gracious unto you: the Lord lift up the light of his countenance upon you, and give you peace, now and for evermore. *Amen.*

¶ *It is expedient that* [4] *every person, thus baptized, should*[4] *be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.*

¶ *If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word* 'infant' *for* 'child' *or* 'person' *as occasion requireth.*

¶ *If it be doubtful whether one that is of riper years hath been duly baptized or no, the Priest shall baptize him in the form here appointed, saving that he shall use this form of words:*

N. If thou art not already baptized, I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *When an unbaptized person of riper years is in immediate danger of death, or by reason of infirmity cannot be brought to the church, if the Minister be satisfied as to his repentance, faith, and desire to be baptized, then the Order of Private Baptism of Children may be used with such changes as the age of the person to be baptized may require.*

[1-1] *omit.* [2] desires [3] advancing

[4-4] *every person, baptized in riper years, should*

A CATECHISM

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your Name ?
Answer. *N.* or *M.*

Question. Who gave you this Name ?

Answer. My Godfathers and Godmothers in my Baptism ; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you ?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee ?

Answer. Yes verily ; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist.

Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the Life everlasting. Amen.

Question.

What dost thou chiefly learn in these Articles of thy Belief ?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be ?

Answer. Ten.

Question. Which be they ?

Answer.

THE same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these Commandments ?

Answer. I learn two things : my duty towards God, and my duty towards my neighbour.

Question. What is thy duty towards God ?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength ; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his Word, and to serve him truly all the days of my life.

Question. What is thy duty towards thy neighbour ?

Answer. My duty towards my neighbour, is to love him as myself, and to do to all men, as I would they should do unto me : To love, honour, and succour my father and mother : To honour and obey the King, and all that are put in authority under him : To submit myself to all my governors, teachers, spiritual pastors and masters : To order myself lowly and reverently to all my betters : To hurt no body by word nor deed : To be true and just in all my dealing : To bear no malice nor hatred in my heart : To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering : To keep my body in temperance, soberness, and chastity : Not to covet nor desire other men's goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace ; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

Answer.

OUR Father, which art in heaven, Hallowed be thy name ; Thy kingdom come ; Thy will be done ; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Question. What desirest thou of God in this prayer ?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people ; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies ; and that he will be merciful unto us, and forgive us our sins ; and that it will please him to save and defend us in all dangers ghostly and bodily ; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church ?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament ?*

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament ?

Answer. Two ; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism ?

Answer. Water ; wherein the person is baptized *In the name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace ?

Answer. A death unto sin, and a new birth unto righteousness : for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized ?

Answer. Repentance, whereby they forsake sin ; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them ?

Answer. Because they promise them both by their sureties ; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained ?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper ?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified ?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby ?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the Lord's Supper ?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life ; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death ; and be in charity with all men.

¶ *The Curate of every parish shall diligently upon Sundays and Holy-days, after the second lesson at Evening Prayer, openly in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all fathers, mothers, masters, and dames, shall cause their children, servants, and prentices, (which have not learned their Catechism), to come to the church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as children are come to a competent age, and can say, in their mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments ; and also can answer to the other questions of this short Catechism ; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every parish shall either bring, or send in writing, with his hand subscribed thereunto, the names and ages of all such persons within his parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.*

THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS, UPON THOSE, THAT ARE BAPTIZED, AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop ; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments ; and can also answer to such other questions, as in the short Catechism are contained : which order is very convenient to be observed ; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same ; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism ; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you ?

And every one shall audibly answer,

I do.

¶ *The Bishop.*

OUR help is in the name of the Lord ;
Answer. Who hath made heaven and earth.
Bishop. Blessed be the name of the Lord ;
Answer. Henceforth, world without end.
Bishop. Lord, hear our prayers ;
Answer. And let our cry come unto thee.

The Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins ; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace ; the spirit of wisdom and understanding ; the spirit of counsel and ghostly strength ; the spirit of knowledge and true godliness ; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

DEFEND, O Lord, this thy child [*or this thy servant*] with thy heavenly grace, that *he* may continue thine for ever ; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you;
Answer. And with thy spirit.

And (all kneeling down) the Bishop shall add,

Let us pray.

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

And this Collect.

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

AN ALTERNATIVE

ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS, UPON THOSE, THAT ARE BAPTIZED, AND COME TO YEARS OF DISCRETION.

¶ *To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments ; and can also answer to such other questions, as in the short Catechism are contained : which order is very convenient to be observed ; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confess the same ; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.*

¶ *So soon as children are come to a competent age, and can say, in their Mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments ; and can also answer to such other questions as in the short Catechism are contained, they shall be brought to the Bishop.*

¶ *The Minister shall from time to time make diligent enquiry whether there be any in his parish who, having been baptized, were not confirmed in their youth ; and, if he find any such, and think them meet to be confirmed, he shall earnestly move them to prepare themselves to seek God's grace in Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for children or others to be brought unto him for their Confirmation, the Curate of every parish shall either bring, or send in writing with his hand subscribed thereto, the names and ages of all such persons within his parish as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in the manner following.*

¶ *It is convenient that every one shall have a godfather or a godmother as a witness of their Confirmation.*

¶ *Upon the time appointed, all that are then to be confirmed, being placed, and standing in order, before the Bishop ; he (or some other Minister appointed by him) shall read this Preface following, unless he shall otherwise determine.*

DEARLY beloved in the Lord, in ministering Confirmation the Church doth follow the example of the Apostles of Christ. For in the eighth chapter of the Acts of the Apostles we thus read :—

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John : who, when they were come down, prayed for them, that they might receive the Holy Ghost : for as yet he was fallen upon none of them : only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

The scripture here teacheth us that a special gift of the Holy Spirit is bestowed through laying on of hands with prayer. And forasmuch as this gift cometh from God alone, let us that are here present pray to Almighty God, that he will strengthen with his Holy Spirit in Confirmation those who in Baptism were made his children.

You, then, who are to be confirmed must now declare before this congregation that you are stedfastly purposed with the help of this gift, to lead your life in the faith of Christ and in obedience to God's will and commandments; and must openly acknowledge yourselves bound to fulfil the Christian duties to which your Baptism hath pledged you.

THE RENEWAL OF BAPTISMAL VOWS.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confessing the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

And every one shall audibly answer, I do.

Or else the Bishop shall say,

DO ye here, in the presence of God, and of this congregation, renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh, so that ye will not follow nor be led by them?

Answer. I do.

DO ye believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

Answer. I do.

WILL ye endeavour to keep God's holy will and commandments, and to walk in the same all the days of your life?

Answer. I will.

THE CONFIRMATION.

¶ *Then shall the Bishop begin the Confirmation; and no hymn or address shall be introduced into this part of the Service, except that a hymn may be sung, if needed, in the course of the laying on of hands.*

The Bishop. Our help is in the name of the Lord;
Answer. Who hath made heaven and earth.
The Bishop. Blessed be the name of the Lord;
Answer. Henceforth, world without end.
The Bishop. Lord, hear our prayers;
Answer. And let our cry come unto thee.

The Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

Then immediately all of them in order, kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

DEFEND, O Lord, this thy child [*or this thy servant*] with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you;
Answer. And with thy spirit.

Let us pray.

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil; For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Then shall the Bishop add these prayers.

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

¶ THE CONCLUSION.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

GO forth into the world in peace; be of good courage; hold fast that which is good; render to no man evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honour all men; love and serve the Lord, rejoicing in the power of the Holy Spirit. And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be found in the judgement of the Bishop to be ready and desirous to be confirmed.*

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

¶ *First the banns of all that are to be married together must be published in the church three several Sundays, during the time of Morning Service or of Evening Service, (if there be no Morning Service,) immediately after the Second Lesson ; the Curate saying after the accustomed manner,*

I PUBLISH the banns of marriage between *N.* of —— and *N.* of ——. If any of you know cause, or just impediment, why these two persons should not be joined together in Holy Matrimony, ye are to declare it. This is the first [second, or third] time of asking.

¶ *And if the persons that are to be married dwell in divers parishes, the banns must be asked in both parishes ; and the Curate of the one parish shall not solemnize Matrimony betwixt them, without a certificate of the banns being thrice asked, from the Curate of the other parish.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the church with their friends and neighbours : and there standing together, the man on the right hand, and the woman on the left, the Priest shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in Holy Matrimony ; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church ; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee ; and is commended of Saint Paul to be honourable among all men : and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding ; but reverently, discreetly, advisedly, soberly, and in the fear of God ; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication ; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also, speaking unto the persons that shall be married, he shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's word doth allow are not joined together by God ; neither is their matrimony lawful.

At which day of marriage, if any man do allege and declare any impediment, why they may not be coupled together in matrimony, by God's law, or the laws of this realm ; and will be bound, and sufficient sureties with him, to the parties ; or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation : then the solemnization must be deferred, until such time as the truth be tried.

¶ *If no impediment be alleged, then shall the Curate say unto the man,*

N. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony ? Wilt thou love her, comfort her, honour, and keep her in sickness and in health ; and, forsaking all other, keep thee only unto her, so long as ye both shall live ?

The man shall answer,

I will.

Then shall the Priest say unto the woman,

N. WILT thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony ? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health ; and, forsaking all other, keep thee only unto him, so long as ye both shall live ?

The woman shall answer,

I will.

¶ *Then shall the Minister say,*

Who giveth this woman to be married to this man ?

¶ *Then shall they give their troth to each other in this manner.*

The Minister, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.

I *N.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance ; and thereto I plight thee my troth.

Then shall they loose their hands ; and the woman, with her right hand taking the man by his right hand, shall likewise say after the Minister,

I *N.* take thee *N.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance ; and thereto I give thee my troth.

Then shall they again loose their hands ; and the man shall give unto the woman a ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest, taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the Priest, shall say,

WITH this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow : In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the man leaving the ring upon the fourth finger of the woman's left hand, they shall both kneel down ; and the Minister shall say,*

Let us pray.

O ETERNAL God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life ; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name ; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws ; through Jesus Christ our Lord. *Amen.*

Then shall the Priest join their right hands together, and say,

Those whom God hath joined together let no man put asunder.

Then shall the Minister speak unto the people.

FORASMUCH as *N.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joining of hands ; I pronounce that they be man and wife together, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you ; the Lord mercifully with his favour look upon you ; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ *Then the Minister or Clerks, going to the Lord's Table, shall say or sing this psalm following.*

Beati omnes. Psalm 128.

BLESSED are all they that fear the Lord : and walk in his ways.
For thou shalt eat the labour of thine hands : O well is thee, and happy shalt thou be.
Thy wife shall be as the fruitful vine : upon the walls of thine house ;
Thy children like the olive-branches : round about thy table.
Lo, thus shall the man be blessed : that feareth the Lord.
The Lord from out of Zion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long ;
Yea, that thou shalt see thy children's children : and peace upon Israel.
Glory be to the Father, and to the Son : and to the Holy Ghost ;
As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or this psalm.

Deus misereatur. Psalm 67.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.
That thy way may be known upon earth : thy saving health among all nations.
Let the people praise thee, O God : yea, let all the people praise thee.
O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.
Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *The psalm ended, and the man and the woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.
Answer. Christ, have mercy upon us.
Minister. Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name ; Thy kingdom come ; Thy will be done ; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid ;
Answer. Who put their trust in thee.
Minister. O Lord, send them help from thy holy place ;
Answer. And evermore defend them.
Minister. Be unto them a tower of strength ;
Answer. From the face of their enemy.
Minister. O Lord, hear our prayer ;
Answer. And let our cry come unto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts ; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants ; that they, obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end ; through Jesus Christ our Lord. *Amen.*

¶ *This prayer next following shall be omitted, where the woman is past child-bearing.*

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased ; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour ; through Jesus Christ our Lord. *Amen.*

¶ O GOD, who by thy mighty power hast made all things of nothing ; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning ; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hadst made one : O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church ; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

¶ *After which, if there be no sermon declaring the duties of man and wife, the Minister shall read as followeth.*

ALL ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear.

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel ; but let it be the hidden man of the heart, in that which is not corruptible ; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands ; even as Sarah obeyed Abraham, calling him lord ; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new-married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage.*

AN ALTERNATIVE FORM OF

SOLEMNIZATION OF MATRIMONY,

which may be used at the discretion of the Minister
unless the parties require the Form of 1662.

¶ *First the banns of all that are to be married together must be published in the church three several Sundays at the times when the greatest number of people may hear them; that is to say, during the Holy Communion as is there appointed, or during Morning or Evening Prayer either after the Second Lesson or after the Third Collect; the Curate saying after the accustomed manner,*

I publish the banns of marriage between *N.* of —— and *N.* of ——. If any of you know cause or just impediment, why these two persons should not be joined together in Holy Matrimony, ye are to declare it. This is the first [second *or* third] time of asking.

¶ *And if the persons that are to be married dwell in divers parishes, the banns must be asked in both parishes; and the Curate of the one parish shall not solemnize Matrimony betwixt them, without a certificate of the banns being thrice asked, from the Curate of the other parish.*

¶ *Nor shall any be married without banns first asked, save in pursuance of a licence granted by ecclesiastical authority, or a certificate of due notice of the marriage, issued by a Superintendent Registrar; which licence or certificate, as the case may be, shall be produced to the Curate before the solemnization of the marriage.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the church with their friends and neighbours: and there standing together, the man on the right hand and the woman on the left, the Priest shall say,*

THE INTRODUCTION.

DEARLY beloved, we are gathered here in the sight of God and in the face of this congregation, to join together this man and this woman in Holy Matrimony; which is an honourable estate instituted of God himself, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee, and is commended in Holy Writ to be honourable among all men; and therefore is not by any to be enterprised, nor taken in hand, unadvisedly lightly or wantonly; but reverently, discreetly, soberly, and in the fear of God, duly considering the causes for which matrimony was ordained.

First, It was ordained for the increase of mankind according to the will of God, and that children might be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

Secondly, It was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and directed aright; that those who are not called of God to remain unmarried, but by him are led to this holy estate, should continue therein in pureness of living.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Into which holy estate these two persons present come now to be joined.

Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *When two or more marriages are solemnized at the same time, all that follows, down to the psalm, shall be said in each case severally.*

¶ *Speaking unto the persons that shall be married the Priest shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's word doth allow are not joined together by God ; neither is their matrimony lawful.

At which day of marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony, by God's law, or the laws of this realm ; and will be bound, and sufficient sureties with him, to the parties ; or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation : then the solemnization must be deferred, until such time as the truth be tried.

THE MARRIAGE.

¶ *If no impediment be alleged, then shall the Priest say unto the man,*

N. WILT thou have this woman to thy wedded wife, to live together according to God's law in the holy estate of matrimony ? Wilt thou love her, comfort her, honour and keep her, in sickness and in health ? and, forsaking all other, keep thee only unto her, so long as ye both shall live ?

The man shall answer, I will.

Then shall the Priest say unto the woman,

N. WILT thou have this man to thy wedded husband, to live together according to God's law in the holy estate of matrimony ? Wilt thou love him, comfort him, honour and keep him, in sickness and in health ? and, forsaking all other, keep thee only unto him, so long as ye both shall live ?

The woman shall answer, I will.

Then shall the Priest say,

Who giveth this woman to be married to this man ?

¶ *Then shall they give their troth to each other in this manner. The Priest, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.*

I, *N.* take thee, *N.* to my wedded wife, to have and to hold from this day forward, for better, for worse ; for richer, for poorer ; in sickness and in health ; to love and to cherish, till death us do part, according to God's holy law ; and thereto I give thee my troth.

Then shall they loose their hands ; and the woman, with her right hand taking the man by his right hand, shall likewise say after the Priest,

I, *N.* take thee, *N.* to my wedded husband, to have and to hold from this day forward, for better, for worse ; for richer, for poorer ; in sickness and in health ; to love and to cherish, till death us do part, according to God's holy law ; and thereto I give thee my troth.

¶ *Then they shall again loose their hands; and the man shall give unto the woman a ring, laying the same upon the book. And the Priest, taking the ring, shall deliver it to the man, to put it upon the fourth finger of the woman's left hand. And the man, holding the ring there, and taught by the Priest, shall say,*

WITH this ring I thee wed; with my body I thee honour; and all my worldly goods I with thee share; In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the man leave the ring upon the fourth finger of the woman's left hand, and they shall both kneel down; but the people shall remain standing. Then shall the Priest say,*

Let us pray.

O ETERNAL God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that, living faithfully together, they may surely perform and keep the vow and covenant betwixt them made, whereof this ring given and received is a token and pledge; and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

Then shall the Priest speak unto the people.

FORASMUCH as *N.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joining of hands; I pronounce that they be man and wife together, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Priest shall add this blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

THE BENEDICTION.

¶ *Then the Priest, followed by the man and the woman, shall go to the Lord's Table, while there is said or sung this psalm following.*

Beati omnes. Psalm 128.

BLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labour of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house;

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Zion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long;

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now and ever shall be : world without end. Amen.

Or this psalm.

Deus misereatur. Psalm 67.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : yea, let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or this psalm.

Spera in domino. Psalm 37. 3–7.

PUT thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord : and abide patiently upon him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *The psalm ended, the people kneeling, and the man and the woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Priest. O Lord, save thy servant, and thy handmaid ;
Answer. Who put their trust in thee.
Priest. O Lord, send them help from thy holy place ;
Answer. And evermore defend them.
Priest. Be unto them a tower of strength ;
Answer. From the face of their enemy.
Priest. O Lord, hear our prayer ;
Answer. And let our cry come unto thee.

Priest.

O GOD of our fathers, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same; that so, obeying thy will, and alway being in safety under thy protection, they may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

¶ *This prayer next following shall be omitted, where the woman is past child-bearing.*

O MERCIFUL Lord and heavenly Father, by whose gracious gift mankind is increased; bestow, we beseech thee, upon these two persons the heritage and gift of children; and grant that they may live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

¶ *This prayer shall follow.*

O GOD, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, and faithful to her husband, and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say this blessing:*

ALMIGHTY God, the Father of our Lord Jesus Christ, Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

¶ *If there be a Communion, the foregoing prayer and blessing shall be said over the man and woman immediately before the final blessing of the congregation.*

¶ *If there be no Communion, nor sermon declaring the duties of man and wife, there shall be read some portion of Scripture, or the Priest shall say the Exhortation provided in the Form of* 1662.

¶ *It is convenient that the new-married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage.*

¶ *If there be no Communion at the time of the marriage, the Priest shall dismiss those that are gathered together, saying,*

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

THE COMMUNION.

¶ *If there be a Communion, the following Collect, Epistle, and Gospel may be used, immediately after the prayer for child-bearing ; or after the collect preceding it, if that be not said.*

Collect.

O GOD our Father, who by thy holy apostle hast taught us that love is the fulfilling of the law ; Grant to these thy servants that, loving one another, they may continue in thy love unto their lives' end ; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God world without end. *Amen.*

Epistle. Ephesians 3. 14–19.

Gospel. St. John 15. 9–12.

The Priest shall then continue the Order of Holy Communion, the new-married persons remaining before the Holy Table until the end of the service. The last prayer and blessing, from The Benediction, *shall be said over them after the* Gloria in excelsis, *and the service shall then conclude with* The peace of God, *&c.*

THE ORDER FOR

THE VISITATION OF THE SICK.[1]

I.

VISITATION.

¶ *When any person is sick, notice shall be given thereof to the Curate of the Parish ; who shall minister to the sick person after the form following, or in like manner.*

¶ *When he cometh into the sick person's house, he shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence he shall say, kneeling down,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save thy servant ;
Answer. Which putteth *his* trust in thee.
Minister. Send *him* help from thy holy place ;
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage of *him* ;
Answer. Nor the wicked approach to hurt *him.*
Minister. Be unto *him,* O Lord, a strong tower ;
Answer. From the face of *his* enemy.
Minister. O Lord, hear our prayers ;
Answer. And let our cry come unto thee.

Minister.

O LORD of all grace and blessing, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety ; through Jesus Christ our Lord. *Amen.*

Hear us, Almighty and most merciful God and Saviour ; extend thy accustomed goodness to this thy servant who is grieved with sickness. *Amen.*

Sanctify this trial unto *him,* that the sense of *his* weakness may add strength to *his* faith and seriousness to *his* repentance. *Amen.*

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[1] *The Order in the form of* 1662 *is not reprinted here, being, for the most part, contained in the Order following.*

May it be thy good pleasure to restore *him* to *his* former health, that so *he* may live the rest of *his* life in thy fear, and to thy glory. *Amen.*

And whatsoever the issue that thou shalt ordain for *him*, give *him* grace to be so conformed to thy will, that *he* may be made meet to dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

II.

EXHORTATION TO FAITH AND PRAYER.

¶ *Then shall the Minister exhort the sick person upon such subjects as the following:*

OUR Heavenly Father, in his love for all men, uses sickness as a gracious means whereby to correct his children.

Our Lord Jesus Christ, ever present with us, is ready to impart to us spiritual strength to use sickness well to the glory of God.

Our Lord, manifested in the Gospel as the healer of disease, is still ready to minister grace for the healing of the body.

Our Lord himself, though sinless, was made perfect through sufferings; and sinful man needs discipline in order to correct and amend in him whatever is amiss in the eyes of our heavenly Father.

The aim of the Christian, whether in health or in sickness, is that God may be glorified in him through Jesus Christ.

There is great honour in suffering if our pain be conformed to the spirit of Jesus Christ; for in the bearing of pain God manifested his will to redeem the world.

In sickness as in health we are to seek constantly the inspiration of God the Holy Ghost, the Spirit of Christ.

¶ *Or if need require he shall explain to him some part of the Christian faith. Which explanation ended, he shall say,*

I EXHORT you in the name of God to remember the profession of faith which you made unto God in your baptism, and therefore I shall rehearse to you the Articles of our Faith, that you may shew whether you do believe as a Christian man should.

Here the Minister shall rehearse the Articles of the Faith, saying thus,

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

The sick person shall answer,

All this I stedfastly believe.

¶ *Thereafter, as occasion serves, the Minister shall instruct the sick person so to order his rule of prayer, for himself and others, that his days of sickness may be a time of faithful and loving intercourse with God.*

III.

EXHORTATION TO REPENTANCE.

¶ *The Minister shall examine the sick person, whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power.*

¶ *And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

Then shall the Priest say,

FORASMUCH as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself, and your state both toward God and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake.

After such examination he shall say,

REMEMBER not, Lord, our offences, neither take thou vengeance of our sins; spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter, in this or other like form.*

I CONFESS to God Almighty, the Father, the Son, and the Holy Ghost, that I have sinned in thought, word and deed, through my own grievous fault; wherefore I pray God to have mercy on me. And especially I have sinned in these ways. . . .

After which confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort,

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then he shall say the Collect following:

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more: Look upon this thy servant, who most earnestly desireth pardon and forgiveness. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit: and whenever thou art pleased to take *him* hence, take *him* into thine everlasting favour; through the merits of thy most dearly beloved Son, Jesus Christ our Lord. *Amen.*

IV.

AN ACT OF PRAYER AND BLESSING.

¶ *Anthem:* O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

Levavi oculos. Psalm 121.

I WILL lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or any other Psalm, such as the following: 23, 27, 43, 71 (vv. 1–17), 77, 86, 91, 103, 130, 142, 146.

Anthem: O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say (laying his hands upon the sick person if desired),*

O ALMIGHTY God, who art the giver of all health, and the aid of them that seek to thee for succour : We call upon thee for thy help and goodness mercifully to be shewed upon this thy servant, that being healed of *his* infirmities, *he* may give thanks unto thee in thy holy Church ; through Jesus Christ our Lord. *Amen.*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel, that there is none other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. *Amen.*

¶ *And after that he shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

V.

SPECIAL PRAYERS TO BE USED AS OCCASION MAY SERVE.

¶ *A Litany for the Sick or Dying.*

O God the Father,
Have mercy.
O God the Son,
Have mercy.
O God the Holy Ghost,
Have mercy.
Remember not, Lord, our offences.
Spare us, Good Lord.
From all evil and sin,
Good Lord, deliver him.
From the assaults of the devil,
Good Lord, deliver him.
From thy wrath, and from everlasting damnation,
Good Lord, deliver him.
In the hour of death,
Good Lord, deliver him.
In the day of judgement,
Good Lord, deliver him.
By the mystery of thine Incarnation,
Save him, O Lord.
By thy Cross and Passion,
Save him, O Lord.
By thy Resurrection and final Triumph,
Save him, O Lord.
That it may please thee to grant him relief in pain ;
We beseech thee to hear us.
To give him such health as is agreeable to thy will ;
We beseech thee to hear us.
That it may please thee to deliver his soul ;
We beseech thee to hear us.
To cleanse him from his sin ;
We beseech thee to hear us.
That it may please thee to receive him to thyself ;
We beseech thee to hear us.
To set him in a place of light and peace ;
We beseech thee to hear us.
To number him with thy saints and thine elect ;
We beseech thee to hear us.
Son of God ;
We beseech thee to hear us.
O Lamb of God ;
Have mercy upon us.
O Lamb of God ;
Grant him thy peace.

¶ *The following prayers may be used as occasion requires.*

For Healing.

O GOD, who by the might of thy command canst drive away from men's bodies all sickness and infirmity : Be present in thy goodness with this thy servant, that *his* weakness being banished, and *his* health restored, *he* may live to glorify thy holy name ; through our Lord Jesus Christ. *Amen.*

For a Sick Child.

O LORD Jesus Christ, who didst with joy receive and bless the children brought to thee, Give thy blessing to this thy child: and in thine own time deliver *him* from *his* bodily pain, that *he* may live to serve thee all *his* days. *Amen.*

For one troubled in Conscience.

O BLESSED Lord, the Father of mercies and the God of all comfort; We beseech thee, look down in pity and compassion on thy servant, whose soul is full of trouble: give *him* a right understanding of *himself*, and also of thy will for *him*, that he may neither cast away *his* confidence in thee, nor place it anywhere but in thee; deliver *him* from the fear of evil; lift up the light of thy countenance upon *him*, and give *him* thine everlasting peace; through the merits and mediation of Jesus Christ our Lord. *Amen.*

For a Convalescent.

O LORD, whose compassions fail not, and whose mercies are new every morning: We give thee hearty thanks that it hath pleased thee to give to this our *brother* both relief from pain and hope of renewed health; Continue, we beseech thee, in *him* the good work that thou hast begun; that, daily increasing in bodily strength, and humbly rejoicing in thy goodness, *he* may so order *his* life and conversation as always to think and do such things as shall please thee; through Jesus Christ our Lord. *Amen.*

For a Dying Child.

O LORD Jesu Christ, the only-begotten Son of God, who for our sakes didst become a babe in Bethlehem: We commit unto thy loving care this child whom thou art calling to thyself. Send thy holy angel to lead *him* gently to those heavenly habitations where the souls of them that sleep in thee have perpetual peace and joy; and fold *him* in the everlasting arms of thine unfailing love; Who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen.*

Commendatory Prayers.

THOU knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour, for any pains of death, to fall from thee. *Amen.*

UNTO thee, O Lord, we commend the soul of thy servant *N.* that, dying to the world, *he* may live to thee; and whatsoever sins *he* has committed through the frailty of earthly life, we beseech thee to do away by thy most loving and merciful forgiveness; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this earthly life through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

GO forth upon thy journey from this world, O Christian soul,
In the name of God the Father Almighty who created thee. *Amen.*
In the name of Jesus Christ who suffered for thee. *Amen.*
In the name of the Holy Ghost who strengtheneth thee. *Amen.*
In communion with the blessed Saints, and aided by Angels and Archangels, and all the armies of the heavenly host. *Amen.*
May thy portion this day be in peace, and thy dwelling in the heavenly Jerusalem. *Amen.*

NOTE.—The following prayers and passages of Holy Scripture are suitable for use with the sick person: The Collect in the Communion of the Sick, and the Collects appointed for the first, second, and fourth Sundays in Advent, the third, fourth, and sixth Sundays after Epiphany, Ash-Wednesday, the second Sunday in Lent, the Sunday next before Easter, the fourth Sunday after Easter, Ascension-Day, the Sunday after Ascension, Trinity-Sunday, the fourth, sixth, seventh, twelfth, fifteenth, eighteenth, and twenty-first Sundays after Trinity, the Transfiguration, St. Michael and All Angels, St. Luke the Evangelist, and All Saints' Day.

1. Confidence in God: Psalms 27, 46, 91, 121; Proverbs 3. 11–26; Isaiah 26. 1–9; 40. 1–11; 40. 25 to end; Lamentations 3. 22–41; St. Matthew 6. 24 to end; Romans 8. 31 to end.
2. Answer to Prayer: Psalms 30, 34.
3. Prayer for Divine Aid: Psalms 43, 86, 143; St. James 5. 10 to end.
4. Penitence: Psalms 51, 130.
5. Praise and Thanksgiving: Psalms 103, 146; Isaiah 12.
6. God's Dealing with Man through Affliction: Job 33. 14–30; Hebrews 12. 1–11.
7. Christ our Example in Suffering: Isaiah 53; St. Matthew 26. 36–46; St. Luke 23. 27–49.
8. God's Call to Repentance and Faith: Isaiah 55.
9. The Beatitudes: St. Matthew 5. 1–12.
10. Watchfulness: St. Luke 12. 32–40.
11. Christ the Good Shepherd: Psalm 23; St. John 10. 1–18.
12. The Resurrection: St. John 20. 1–18; 20. 19 to end; 2 Corinthians 4. 13—5. 9.
13. Redemption: Romans 5. 1–11; 8. 18 to end; 1 St. John 1. 1–9.
14. Christian Love: 1 Corinthians 13.
15. Growth in Grace: Ephesians 3. 13 to end; 6. 10–20; Philippians 3. 7–14.
16. Patience in Suffering: St. James 5. 10 to end.
17. God's Love to Men: 1 St. John 3. 1–7; 4. 9 to end.
18. The Life of the World to come: Revelation 7. 9 to end; 21. 1–7; 21. 22 to end; 22. 1–5.
19. Our Lord's last Discourse before his Passion: St. John 14, 15, 16, 17.
20. Christian Hope on the Approach of Death: Deut. 33. 27; Psalm 16. 9 to end; Psalm 23; St. John 3. 16; 2 Cor. 4. 16—5. 1; Rev. 21. 4–7.

THE COMMUNION OF THE SICK

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curate shall diligently from time to time (but especially in the time of pestilence or other infectious sickness) exhort his parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same.*

¶ *The Curate shall also instruct the people concerning the Communion of the Sick, as occasion shall require, that they may not be in ignorance that men can receive the Holy Sacrament in their homes, if they be unable, for any just cause, to come to the church.*

¶ *But if the sick person be not able to come to the church, and yet is desirous to receive the Communion in his house, then he must give timely notice to the Curate, signifying also,* [1] *how many there are to communicate with him, which shall be three or two at the least.*[1]

¶ *And a convenient place in the sick man's house, together with all things necessary, having been prepared that the Curate may reverently minister, he shall there celebrate the Holy Communion, according to the form in this Book prescribed; save only that he may, at his discretion, begin with the Collect, Epistle, and Gospel here following, or else with those of the Day.*

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY and immortal God, giver of life and health; We beseech thee to hear our prayers for this thy servant, that by thy blessing upon *him* and upon those who minister to *him*, *he* may be restored to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

Or this.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servant towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, he may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

[1-1] *as far as he may, whether there be some to communicate with him; as is much to be desired.*

The Epistle. Hebrews 12.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

Or this. 2 Corinthians 1.

BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

The Gospel. St. John 5.

VERILY, verily, I say unto you, he that heareth my word, and believeth on him that sent me hath [1]everlasting life, and shall not come into condemnation, but is passed from death unto life.[1]

Or this. St. John 10. 14, 15; 27–30.

I AM the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall pluck them out of my hand. My Father, which hath given them unto me, is greater than all; and no one is able to pluck them out of the Father's hand. I and the Father are one.

¶ *After which the Priest shall proceed according to the form before prescribed for the Holy Communion, beginning* [2] *at these words* 'Ye that do truly', *&c.*[2]

¶ *In case of extreme necessity the Priest may begin with the Consecration; and, immediately after the delivery of the Holy Sacrament to the sick person, end with the Blessing.*

¶ *At the time of the distribution of the Holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ [3] *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do* [3] *truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

[1-1] eternal life, and cometh not into judgement, but hath passed out of death unto life.

[2-2] *with the* Confession *and* Absolution, *which may be said in the shorter form.*

[3-3] *The Priest shall instruct the people that if any man, by reason of great sickness, or any other just impediment, be not able at any time to receive the Sacrament of Christ's Body and Blood, yet if he do*

AN ALTERNATIVE ORDER FOR

THE COMMUNION OF THE SICK

¶ *When the Holy Communion cannot reverently or without grave difficulty be celebrated in private, and also when there are several sick persons in the parish desirous to receive the Communion on the same day, it shall be lawful for the Priest (with the consent of the sick person or persons), on any day when there is a celebration of the Holy Communion in the church, to set apart at the open Communion so much of the consecrated Bread and Wine as shall serve the sick person (or persons), and so many as shall communicate with him (if there be any). And, the open Communion ended, he shall, on the same day and with as little delay as may be, go and minister the same.*

¶ *If further provision be needed in order to secure that any sick person in his last hour may not lack the benefit of the most comfortable Sacrament of the Body and Blood of Christ, the Priest, if the Bishop shall so permit, may to that end when the Holy Communion is celebrated in the church, reserve so much of the consecrated Bread and Wine as is needed for the purpose.*

¶ *The consecrated Bread and Wine set apart under either of the two preceding rubricks shall be reserved only for the Communion of the Sick, shall be administered in both kinds, and shall be used for no other purpose whatever. The Sacrament so reserved shall not be brought into connexion with any service or ceremony, nor shall it be exposed or removed except in order to be received in Communion, or otherwise reverently consumed. All other questions that may arise concerning such Reservation shall be determined by rules, framed by the Archbishop and Bishops of the Province, or by Canons lawfully made by the Convocation of the Province, and subject to any such rules and Canons, by the directions of the Bishops.*

¶ *When the consecrated Bread and Wine are taken from the church to the sick person, before the Priest administers the Holy Sacrament, he shall use at least the parts of the appointed Order of Holy Communion here named—the* General Confession *and* Absolution, (*which may be in the shorter form*), *and the prayer* 'We do not presume, &c.', *except when extreme sickness shall otherwise require: and after the delivery of the Sacrament of Christ's Body and Blood with the appointed words, he shall say the* Lord's Prayer *and the* Blessing. *And immediately thereafter any of the consecrated Elements that remain over shall be reverently consumed, or else taken back to the church.*

¶ *When it is desirable to administer both kinds together, the words of administration shall be said thus:*

THE Body of our Lord Jesus Christ, which was given for thee, and his Blood which was shed for thee, preserve thy body and soul unto everlasting life. Take this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *NOTE, that the same order shall be observed, with the permission of the Bishop, when it is deemed necessary, through grave danger of infection, to administer both kinds together to certain communicants at the open Communion.*

¶ *If any question arise as to the manner of doing anything that is here enjoined or permitted, it shall be referred to the Bishop for his decision.*

THE ORDER FOR

THE BURIAL OF THE DEAD.

¶ *Here it is to be noted that the Office ensuing is not to be used for any that die unbaptized, or for any that are excommunicate, or have laid violent hands upon themselves, or in the act of committing any grievous crime.*

¶ *If question arise as to whether this Office should be used for the burial of any person, reference shall (if time and opportunity permit,) be made to the Bishop, who shall decide the question.*

THE INTRODUCTION.

¶ *The Ministers and Clerks, meeting the body at the entrance of the churchyard, and going before it either into the church or towards the grave, shall say or sing one or more of the following Sentences; together with one or more of the Penitential Psalms* (6, 32, 38, 51, 102, 130, 143) *if need so require.*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John* 11. 25, 26.

[1] I KNOW that my Redeemer liveth and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.[1] Whom I shall see for myself, and mine eyes shall behold, and not another. *Job* 19. 25–27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1 *Timothy* 6. 7. *Job* 1. 21.

REMEMBER not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness. *Psalm* 25. 6.

THE eternal God is thy refuge, and underneath are the everlasting arms. *Deut.* 33. 27.

NEITHER death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Rom.* 8. 38, 39.

WHETHER we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. *Rom.* 14. 8, 9.

¶ *At the end of all the psalms appointed for the Burial of the Dead the* Gloria patri *may be left unsaid, and instead thereof may be sung or said,*

Rest eternal grant unto them, O Lord: and let light perpetual shine upon them.

[1-1] I know that my Redeemer liveth, and that he shall stand up at the last upon the earth:

AT THE BURIAL OF THE DEAD

THE SERVICE IN CHURCH.

¶ *After they are come into the church, shall be read one or both*[1] *of these psalms following.*

¶ *Before and after any psalm or group of psalms may be said or sung the Anthem following,*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us : Save us and help us, we humbly beseech thee, O Lord.

Dixi, custodiam. Psalm 39.

I SAID, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue ;

5 Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee : and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;
As it was in the beginning, is now, and ever shall be : world without end. Amen.

Domine, refugium. Psalm 90.

LORD, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

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[1] *more*

6 In the morning it is green, and groweth up : but in the evening it is cut down dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ; and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son : and to the Holy Ghost ;
As it was in the beginning, is now, and ever shall be : world without end. Amen.

Dominus regit me. Psalm 23.

THE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;
As it was in the beginning, is now, and ever shall be : world without end. Amen.

De profundis. Psalm 130.

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord ; my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Lesson, taken out of the fifteenth chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Corinthians 15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

[1] For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all ? Why are they then baptized for the dead ? and why stand we in jeopardy every hour ? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? Let us eat and drink, for to-morrow we die. Be not deceived : evil communications corrupt good manners. Awake to righteousness, and sin not ; for some have not the knowledge of God. I speak this to your shame.[1]

But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead : It is sown in corruption ; it is raised in incorruption : It is sown in dishonour ; it is raised in glory : It is sown in weakness ; it is raised in power : It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy : the second man is the Lord from heaven. As is the earthy, such are they that are earthy : and as is the heavenly,

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[1-1] *Omit.*

such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery : We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality ; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Or one of the following Lessons :

2 Corinthians 4. 16–end, and 5. 1–10.
Rev. 7. 9–17.
Rev. 21. 1–7.

THE BURIAL.

¶ *When they come to the grave, while the body is made ready to be laid into the earth, the Minister shall say, or the Minister and Clerks shall sing :*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

IN the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayer ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the body by some standing by, the Minister shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground ; earth to earth, ashes to ashes, dust to dust ; in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ ; who shall change [1] our vile body [1] that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

[1-1] the body of our low estate

Or this.

WE commend unto thy hands of mercy, most merciful Father, the soul of this our *brother* departed, and we commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; and we beseech thine infinite goodness to give us grace to live in thy fear and love and to die in thy favour, that when the judgement shall come which thou hast committed to thy well-beloved Son, both this our *brother* and we may be found acceptable in thy sight. Grant this, O merciful Father, for the sake of Jesus Christ, our only Saviour, Mediator, and Advocate. *Amen.*

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Here may be added by the Minister,*

UNTO the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

THE PRAYERS.

¶ *Then shall the Minister say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.[1]

¶ *Then shall be said one or more of the following prayers, the Minister first saying,*

Let us pray.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

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[1] *The following Versicles and Responses may then be said by the Minister and people.*

Minister. Enter not into judgement with thy servant, O Lord;
Answer. For in thy sight shall no man living be justified.
Minister. Grant unto *him* eternal rest;
Answer. And let perpetual light shine upon *him*.
Minister. We believe verily to see the goodness of the Lord;
Answer. In the land of the living.
Minister. O Lord, hear our prayer;
Answer. And let our cry come unto thee.

¶ *The Collect.*

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

O FATHER of all, we pray to thee for those whom we love, but see no longer. Grant them thy peace; let light perpetual shine upon them; and in thy loving wisdom and almighty power work in them the good purpose of thy perfect will; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, Father of all mercies and giver of all comfort; Deal graciously, we pray thee, with those who mourn, that casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. *Amen.*

Here may follow the Collect of All Saints' Day, *or that of the* Twelfth Sunday after Trinity, *or others from the* Prayers upon Several Occasions.

2 *Corinthians* 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *The whole of this Order, with the exception of* THE BURIAL, *may be said in the church; or, if occasion require, the whole of the Order with the exception of the words of committal.*

¶ THE BURIAL *may precede the* SERVICE IN CHURCH *and* THE PRAYERS.

¶ *At the* SERVICE IN CHURCH *three of the above lessons may be read, each preceded by one of the psalms above-mentioned: but a hymn may be sung in place of a psalm before the Third Lesson.*

The Lesson from 1 Corinthians 15 *may be divided to form the three Lessons.*

¶ THE SERVICE IN CHURCH *together with* THE PRAYERS *may be used as a Memorial Service for the Departed apart from the funeral.*

¶ *When a child is buried at the same time with an adult person one or more of the prayers provided in* The Order for the Burial of a Child *may be said before* The grace of our Lord Jesus Christ.

¶ *When there is a special celebration of the Holy Communion on the day of the Burial, the Priest shall use the Collect appointed in this Order, or the Collect of Easter Even, and for the Epistle* 1 Thessalonians 4. 13–18 ‘ I would not have you . . . these words ’ *or* 2 Corinthians 4. 16—5. 4 ‘ Though our outward man . . . swallowed up of life ’ : *and for the Gospel* St. John 6. 37–40 ‘ Jesus said, All that the Father . . . heaven ’ *or* St. John 5. 24–29 ‘ Jesus said, Verily, verily, . . . the resurrection of judgement ’.

¶ *If the ground be not consecrated, the Priest on coming to the grave may say the prayer following.*

O GOD, the Father of our Lord Jesus Christ, vouchsafe, we beseech thee, to bless this grave to be the peaceful resting-place of the body of thy servant ; through the same thy blessed Son, who is the resurrection and the life, and who liveth and reigneth with thee and the Holy Ghost ; one God, world without end. Amen.

¶ *When this Order is used at the cremation of the body, in place of the words* ‘ commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust ’ *shall be said the words* ‘ commit *his* body to be consumed by fire ’ : *and in this case it shall suffice to say one or more of the* PRAYERS *at the burial of the ashes.*

When this Order is used at the burial of the body after cremation, in place of the words ‘ commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust ’ *shall be said the words* ‘ commit *his* ashes to the ground, earth to earth, dust to dust ’, *or* ‘ commit *his* ashes to their resting-place ’.

AN ORDER
WHICH MAY BE USED FOR
THE BURIAL OF A CHILD.

¶ *The Minister and Clerks meeting the body at the entrance of the churchyard, and going before it either into the church or towards the grave, shall say or sing,*

INTRODUCTION.

I AM the resurrection and the life, saith the Lord : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. *St. John* 11. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand up at the last upon the earth. Whom I shall see for myself, and mine eyes shall behold, and not another. *Job* 19. 25, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord. 1 *Timothy* 6. 7. *Job* 1. 21.

HE shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry them in his bosom. *Isaiah* 40. 11.

THE SERVICE IN CHURCH.

¶ *After they are come into the church shall be read this psalm, Dominus regit me.* Psalm 23.

THE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;
As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow this Lesson.*

St. Mark 10. 13.

AND they brought young children to him, that he should touch them : and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *When they come to the grave, while the body is made ready to be laid into the earth, the Minister shall say, or the Minister and the Clerks shall sing :*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

¶ *Then, while the earth shall be cast upon the body by some standing by, the Minister shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of this child here departed, we therefore commit *his* body to the ground ; earth to earth, ashes to ashes, dust to dust ; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ ; who shall change the body of our low estate, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Or this.

WE commend unto thy hands of mercy, most merciful Father, the soul of this thy child ; and we commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust ; and we beseech thine infinite goodness to give us grace to live in thy fear and love and to die in thy favour, that when the judgement shall come which thou hast committed to thy well-beloved Son, both this child and we may be found acceptable in thy sight. Grant this, O merciful Father, for the sake of Jesus Christ, our only Saviour, Mediator, and Advocate. *Amen.*

¶ *Then shall be said or sung,*

THEY shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

¶ *Here shall be added by the Minister,*

NOW unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

¶ *Then shall the Minister say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name ; Thy kingdom come ; Thy will be done ; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ *The following Versicles and Responses may then be said :*

Minister. Grant unto *him* eternal rest ;
Answer. And let perpetual light shine upon *him.*
Minister. We believe verily to see the goodness of the Lord ;
Answer. In the land of the living.
Minister. O Lord, hear our prayer ;
Answer. And let our cry come unto thee.

¶ *Then shall be said one or both of the following prayers, the Minister first saying,*

Let us pray.

O LORD Jesu Christ, who didst take little children into thine arms and bless them: Open thou our eyes, we beseech thee, to perceive that it is of thy goodness that thou hast taken this thy child into the everlasting arms of thine infinite love; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

O GOD, whose ways are hidden and thy works most wonderful, who makest nothing in vain and lovest all that thou hast made: Comfort thou thy servants, whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that together with this thy child, they may obtain the fulness of thy promises in the world to come; through Jesus Christ our Lord. *Amen.*

2 *Corinthians* 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE

THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,

COMMONLY CALLED,

THE CHURCHING OF WOMEN.

¶ *The woman, at the usual time after her delivery, shall come into the church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Minister shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and to preserve you in the great danger of child-birth; you shall therefore give hearty thanks unto God, and say,

¶ *Then shall the Minister say the* 116*th Psalm,*
Dilexi quoniam.

I AM well pleased: that the Lord hath heard the voice of my prayer;
2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.
3 The snares of death compassed me round about: and the pains of hell gat hold upon me.
4 I found trouble and heaviness, and I called upon the name of the Lord: O Lord, I beseech thee, deliver my soul.
5 Gracious is the Lord, and righteous: yea, our God is merciful.
6 The Lord preserveth the simple: I was in misery, and he helped me.
7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.
8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.
9 I will walk before the Lord: in the land of the living.
[10 I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.[1]]
11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?
12 I will receive the cup of salvation: and call upon the name of the Lord.
13 I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or, Psalm 117. *Nisi Dominus.*

EXCEPT the Lord build the house: their labour is but lost that build it.
2 Except the Lord keep the city: the watchman waketh but in vain.
3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

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[1] *The tenth verse may be omitted.*

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name ; Thy kingdom come ; Thy will be done ; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Minister. O Lord, save this woman thy servant ;
Answer. Who putteth her trust in thee.
Minister. Be thou to her a strong tower ;
Answer. From the face of her enemy.
Minister. Lord, hear our prayer ;
Answer. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of child-birth ; Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present ; and also may be partaker of everlasting glory in the life to come ; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say to the woman,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee : the Lord make his face to shine upon thee, and be gracious unto thee : the Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *The woman, that cometh to give her thanks, must offer accustomed offerings ; and, if there be a Communion, it is convenient that she receive the Holy Communion.*

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

¶ *The Priest, standing in the Reading-Pew or Pulpit, shall say,*

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord ; and that others, admonished by their example, might be the more afraid to offend.

Wherefore, lest by disuse of the said discipline God's judgement upon sin be lightly regarded, it is thought good that at this time (in the presence of you all) it should be declared that God will surely judge them that transgress his holy Commandments ; and that ye, imploring his mercy, should answer *Amen* in token that ye assent and submit to his righteous condemnation : To the intent that being admonished of the great indignation of God against sinners ye may the rather be moved to earnest and true repentance ; and may walk more warily in these dangerous days ; fleeing from such vices for which ye affirm with your own mouths the judgement of God to be due.

The Lord our God is one Lord : them that serve other gods, God shall judge.

¶ *And the people shall answer and say,*

Amen. Lord, have mercy upon us.

Minister. Idolaters and all them that worship God's creatures, God shall judge ;

Answer. Amen. Lord, have mercy upon us.

Minister. Blasphemers and all them that take God's name in vain, God shall judge ;

Answer. Amen. Lord, have mercy upon us.

Minister. The Lord's day is holy; them that profane it, God shall judge ;

Answer. Amen. Lord, have mercy upon us.

Minister. Him that honoureth not his father or his mother, and them that are lawless or seditious, God shall judge ;

Answer. Amen. Lord, have mercy upon us.

Minister. Murderers and all them that are malicious or cruel, God shall judge ;

Answer. Amen. Lord, have mercy upon us.

Minister. Adulterers and fornicators and all unclean persons, God shall judge ;

Answer. Amen. Lord, have mercy upon us.

Minister. Robbers and thieves and them that defraud, God shall judge ;

Answer. Amen. Lord, have mercy upon us.

Minister. False witnesses and all evil speakers, liars and slanderers, God shall judge ;

Answer. Amen. Lord have mercy upon us.

Minister. Covetous persons and extortioners and them that grind the faces of the poor, God shall judge ;

Answer. Amen. Lord, have mercy upon us, and lay not these sins to our charge.

Minister.

NOW seeing that all they are condemned who do err and go astray from the commandments of God ; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart ; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of repentance. For it is a fearful thing to fall into the hands of the living God and to hear the terrible voice of his most just judgement which shall be pronounced upon obstinate sinners when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us then return unto him, who is the merciful receiver of all true penitent sinners ; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance ; if we submit ourselves unto him, and from henceforth walk in his ways ; if we will take his easy yoke and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit ; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the extreme malediction which shall light upon them that shall be set on the left hand ; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom : Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.*

Miserere mei, Deus. Psalm 51.

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy Holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name ; Thy kingdom come ; Thy will be done ; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save thy servants ;
Answer. That put their trust in thee.
Minister. Send unto them help from above ;
Answer. And evermore mightily defend them.
Minister. Help us, O God our Saviour ;
Answer. And for the glory of thy name deliver us ; be merciful to us sinners, for thy name's sake.
Minister. O Lord, hear our prayer ;
Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee ; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved ; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made ; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved ; Mercifully forgive us our trespasses ; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy ; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed ; enter not into judgement with thy servants, who are vile earth, and miserable sinners ; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep us: the Lord make his face to shine upon us, and be gracious unto us: the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

THE PSALMS OF DAVID.

[NOTE.—*The Psalter is not as yet printed in full, but the following changes are here scheduled.*]

At the beginning of the Psalter the following Note is to be inserted.

Note, that such Psalms or portions of Psalms as are enclosed within brackets may be omitted at the discretion of the Minister.

Psalm 14 verses 5–7.
Psalm 55 verse 16.
Psalm 58 the whole.
Psalm 68 verses 21–23.
Psalm 69 verses 23–29.
Psalm 109 verses 5–19.
Psalm 137 verses 7–9.
Psalm 140 verses 9–10.
Psalm 141 verses 7, 8.

Two Psalms may be transposed in the Course from Morning to Evening Prayer.

Psalm 113 on the 23rd Day.
Psalm 141 on the 29th Day.

FORMS OF PRAYER

TO BE

USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in this Book.*

¶ *These two following Prayers are to be also used in his Majesty's Navy every day.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea ; who hast compassed the waters with bounds until day and night come to an end ; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy ; that we may be a safeguard unto our most gracious Sovereign Lord, King *GEORGE*, and his Dominions, and a security for such as pass on the seas upon their lawful occasions ; that the [1] inhabitants of our Island [1] may in peace and quietness serve thee our God ; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy name ; through Jesus Christ our Lord. *Amen.*

The Collect.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life ; through Jesus Christ our Lord. *Amen.*

The following Prayer, with the Collect, may be used in ships other than ships of war :

O ETERNAL Lord God, who alone spreadest out the heavens and rulest the raging of the sea ; who hast compassed the waters with bounds until day and night come to an end : Be pleased to receive into thy almighty and most gracious protection the persons of us thy servants and the ship in which we sail. Preserve us from the dangers of the sea, that we may reach in safety the land to which we go, and with a thankful remembrance of thy mercies may praise and glorify thy holy name ; through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof ; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help : Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments : But now we see, how terrible thou art in all thy works of wonder ; the great God to be feared above all : And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. *Amen.*

[1-1] peoples of our Empire.

Or this.

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below ; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up : Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea ; that we, being delivered from this distress, may live to serve thee, and to glorify thy name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

¶ *The Prayer to be said before a Fight at Sea against any Enemy.*

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things ; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us ; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance ; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *Short Prayers for single persons, that cannot meet to join in prayer with others, by reason of the fight, or storm.*

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, that hast made and rulest all things : O deliver us for thy name's sake.

Thou art the great God to be feared above all : O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful : O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee : O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Or the following form of Confession and Absolution may be used.

The Confession.

WE confess to God Almighty, the Father, the Son, and the Holy Ghost, that we have sinned in thought, word, and deed, through our own grievous fault. Wherefore we pray God to have mercy upon us.

And the Priest standing up and turning himself to the people shall say:

The Absolution.

ALMIGHTY God have mercy upon you, forgive you all your sins, and deliver you from all evil, confirm and strengthen you in all goodness and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Thanksgiving after a Storm.

Jubilate Deo. Psalm 66.

O BE joyful in God, all ye lands: sing praises unto the honour of his name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever ; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people : and make the voice of his praise to be heard ;

Who holdeth our soul in life : and suffereth not our feet to slip.

For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare : and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

I called unto him with my mouth : and gave him praises with my tongue.

If I incline unto wickedness with mine heart : the Lord will not hear me.

But God hath heard me : and considered the voice of my prayer.

Praised be God who hath not cast out my prayer : nor turned his mercy from me.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Confitemini Domino. Psalm 107.

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

They went astray in the wilderness out of the way : and found no city to dwell in ;

Hungry and thirsty : their soul fainted in them.

So they cried unto the Lord in their trouble : and he delivered them from their distress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

For he satisfieth the empty soul : and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

He also brought down their heart through heaviness : they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

For he hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at death's door.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

He sent his word, and healed them : and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wit's end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in ;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy name; through Jesus Christ our Lord. *Amen.*

Or this:

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble ;

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things ;

And blessed be the name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

2 *Corinthians* 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the name of the Lord : who hath made heaven and earth.

Blessed be the name of the Lord : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *After this Hymn may be sung* Te Deum.

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand ; We bless and magnify thy great and glorious name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord ; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 *Corinthians* 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *The Office in the Common Prayer-book may be used ; only instead of these words* [We therefore commit his body to the ground, earth to earth, &c.] *say,*

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ ; who at his coming shall change [1] our vile body [1], that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

[1-1] the body of our low estate

THE

FORM AND MANNER
OF
MAKING, ORDAINING, AND CONSECRATING
OF
BISHOPS, PRIESTS, AND DEACONS,
ACCORDING TO THE ORDER OF
THE CHURCH OF ENGLAND.

THE PREFACE.

IT is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church ; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same ; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England ; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime ; and, after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

THE

FORM AND MANNER

OF

MAKING OF DEACONS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons ; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.*

¶ *First the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his chair near to the Holy Table) such as desire to be ordained Deacons, (each of them being decently habited,) saying these words,*

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

The Archdeacon shall answer,

I HAVE enquired of them, and also examined them, and think them so to be.

Then the Bishop shall say unto the people :

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then shall the Bishop proceed, saying,*

I COMMEND these that have been found meet to be ordered Deacons to the prayers of the congregation.

¶ *Then the Bishop may, with the Clergy and people present, sing or say the Litany.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect (if Deacons alone are being ordained).

ALMIGHTY God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others ; Mercifully behold these thy servants now called to the like Office and Administration ; replenish them so with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy name, and the edification of thy Church ; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

¶ *The Epistle.* 1 Timothy 3. 8.

LIKEWISE must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Or else this, out of the sixth of the Acts of the Apostles.

Acts 6. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles; and, when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ *And before the Gospel, the Bishop, sitting in his chair, shall examine every one of them that are to be Ordered, in the presence of the people, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and the New Testament, as given of God to convey to us in many parts and in divers manners the revelation of himself which is fulfilled in our Lord Jesus Christ?

Answer. I do.

The Bishop.

WILL you diligently read the same unto the people assembled in the church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly ?

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions ?

Answer. I will endeavour myself, the Lord being my helper.

¶ *Then shall the Bishop rise from his chair and say,*

LET us pray to Almighty God, dearly beloved, that it may please him to accept these his servants now called into the Order of Deacons in his Church, and to pour upon them the grace of his heavenly benediction.

¶ *Then those who are to be ordained, with the congregation, shall kneel down ; and, after silent prayer, the Bishop shall say,*

Lift up your hearts ;
Answer. We lift them up unto the Lord.
Bishop. Let us give thanks unto our Lord God ;
Answer. It is meet and right so to do.

Then shall the Bishop continue,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God ; and especially are we bound to praise thee, because in thy great goodness thou dost send forth labourers into thy harvest, and hast vouchsafed to call these thy servants into the Office of Deacons in thy Church. Fill them, we beseech thee, with the Holy Ghost, that, enabled by the sevenfold gift of his grace, they may be faithful to their promises, modest, humble, and constant in their ministration, and may have a ready will to observe all spiritual discipline ; that, having always the testimony of a good conscience, they may continue ever stable and strong in thy Son Christ : to whom with thee and the same Holy Spirit be honour and glory, world without end. *Amen.*

¶ *Then the Bishop laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee ; In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them, appointed by the Bishop, shall read the Gospel.*

St. Luke 12. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion; and all that are Ordered shall tarry, and receive the Holy Communion the same day with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.*

THE

FORM AND MANNER

OF

ORDERING OF PRIESTS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests ; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their Office.*

¶ *First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the Holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,*

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

The Archdeacon shall answer,

I HAVE enquired of them, and also examined them, and think them so to be.

Then the Bishop shall say unto the people ;

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood : For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you, who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then shall the Bishop proceed saying,*

I COMMEND these that have been found meet to be Ordered Priests to the prayers of the congregation.

Then the Bishop may, with the Clergy and people present, sing or say the Litany.

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect (if Priests alone are being ordained).

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church ; Mercifully behold these thy servants now called to the Office of Priesthood ; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy name, and the edification of thy Church ; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *The Epistle.* Ephesians 4. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth ? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers ; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *After this shall be read for the Gospel part of the ninth Chapter of Saint* Matthew, *as followeth.*

St. Matthew 9. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Or else this that followeth, out of the tenth Chapter of Saint John.

St. John 10. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth, and the sheep hear his voice ; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him ; for they know his voice. And a stranger will they not follow, but will flee from him ; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers ; but the sheep did not hear them. I am the door ; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd : the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father ; and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one flock, and one Shepherd.

¶ *Then the Bishop, sitting in his chair, shall say unto them as hereafter followeth.*

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called : that is to say, to be Messengers, Watchmen, and Stewards of the Lord ; to teach, and to premonish, to feed and provide for the Lord's family ; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves ; for that will and ability is given of God alone : therefore ye ought, and have need, to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same ; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures : and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time ; and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you : so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way ; and that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost ; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry ; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the

Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of *England*, to the Order and Ministry of Priesthood ?

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture ?

Answer. I am so persuaded, and have so determined by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to Minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God ; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same ?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word ; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given ?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh ?

Answer. I will endeavour myself so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the Lord being my helper.

¶ *Then shall the Bishop, standing up, say,*

ALMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.*

¶ *After which shall be sung or said by the Bishop (the persons to be Ordained Priests all kneeling)* Veni, Creator Spiritus; *the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *That done, the Bishop shall pray in this wise, and say,*

Lift up your hearts.
Answer. We lift them up unto the Lord.
Bishop. Let us give thanks unto our Lord God.
Answer. It is meet and right so to do.

Then shall the Bishop continue,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God: Who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors: by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee ; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits ; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy name may be for ever glorified, and thy blessed kingdom enlarged ; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood ; the Receivers humbly kneeling upon their knees, and the Bishop saying,*

RECEIVE the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments ; In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the* Nicene *Creed shall be sung or said ; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing ; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation ; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom ; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life ; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others, the Deacons shall be first presented, and then the Priests. The following shall be the Collect.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church ; mercifully behold these thy servants now called to the Order of Deacons and of Priests : and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy name, and the edification of thy Church ; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *The Epistle shall be* Ephes. 4. 7–13, *as before in this Office. Immediately after which, they that are to be made Deacons shall be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of* St. Matth. 9. 36–38, *as before in this Office ; or else* St. Luke 12. 35–38, *as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined, and Ordained, as is in this Office before appointed.*

THE FORM OF

ORDAINING OR CONSECRATING

OF AN

ARCHBISHOP OR BISHOP;

WHICH, IF IT IS CONVENIENT, IS TO BE PERFORMED UPON SOME SUNDAY OR HOLY-DAY.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service ; in which this shall be*

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock ; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof ; and grant to the people, that they may obediently follow the same ; that all may receive the crown of everlasting glory ; through Jesus Christ our Lord. *Amen.*

¶ *And another Bishop shall read the Epistle.*

1 Timothy 3. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach ; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous ; one that ruleth well his own house, having his children in subjection with all gravity ; (For if a man know not how to rule his own house, how shall he take care of the Church of God ?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without ; lest he fall into reproach, and the snare of the devil.

Or this.

For the Epistle. Acts 20. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews : And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there ; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom

I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel ; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak ; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read the Gospel.*

St. John 21. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these ? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me ? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me ? Peter was grieved because he said unto him the third time, Lovest thou me ? And he said unto him, Lord, thou knowest all things ; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or else this. St. John 20. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you : as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them ; and whose-soever sins ye retain, they are retained.

Or this. St. Matthew 28. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them In the Name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world.

¶ *After the Gospel, and the Nicene Creed, and the Sermon are ended, the Elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy Table, and the Bishops that present him saying,*

MOST Reverend Father in God, we present unto you this godly and well-learned man to be Ordained and Consecrated Bishop.

¶ *Then shall the Archbishop demand the King's Mandate for the Consecration, and cause it to be read. And then shall be ministered the Oath of due Obedience to the Archbishop, as followeth.*

The Oath of due Obedience to the Archbishop.

IN the name of God. Amen. I *N.* chosen Bishop of the Church and See of *N.* do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitical Church of *N.* and to their Successors: So help me God, through Jesus Christ.

¶ *This Oath shall not be made at the Consecration of an Archbishop.*

¶ *Then the Archbishop shall move the Congregation present to pray, saying thus to them:*

BRETHREN, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer, before we admit, and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

Let us pray.

¶ *Then may be sung or said the Litany, as before in this Book, save only that after this place* That it may please thee to illuminate all Bishops, &c. *there shall be inserted* That it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy name;

Answer. We beseech thee to hear us, good Lord.

If the Litany be not said all shall kneel and silence shall be kept for a space.

¶ *Then the Archbishop shall say this prayer following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *Then the Archbishop, sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

ARE you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Realm?

Answer. I am so persuaded.

The Archbishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge ; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same ?

Answer. I am so persuaded, and determined, by God's grace.

The Archbishop.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same ; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers ?

Answer. I will so do, by the help of God.

The Archbishop.

ARE you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word ; and both privately and openly to call upon and encourage others to the same ?

Answer. I am ready, the Lord being my helper.

The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world ; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you ?

Answer. I will so do, the Lord being my helper.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men ; and such as be unquiet, disobedient, and criminous, within your Diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Realm ?

Answer. I will so do, by the help of God.

The Archbishop.

WILL you be faithful in Ordaining, sending, or laying hands upon others ?

Answer. I will so be, by the help of God.

The Archbishop.

WILL you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help ?

Answer. I will so shew myself, by God's help.

¶ *Then the Archbishop standing up shall say,*

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same ; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day ; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the episcopal habit; and kneeling down,* Veni, Creator Spiritus, *shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *That ended, the Archbishop shall say,*

Lift up your hearts.
Answer. We lift them up unto the Lord.
Archbishop. Let us give thanks unto our Lord God.
Answer. It is meet and right so to do.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God: Who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,*

RECEIVE the Holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ *Then the Archbishop shall deliver him the Bible, saying,*

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the out-casts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

¶ *Then the Archbishop shall proceed in the Communion-Service; with whom the new Consecrated Bishop (with others) shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said these Prayers.*

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

APPENDIX.

An Order for Prime.

An Order for Compline.

A Devotion before the Celebration of Holy Communion.

The Collects, Epistles, and Gospels for the Lesser Feasts and Fasts.

The Accession Services.

The Form and Manner of Making of Deaconesses.

AN ORDER OF SERVICE

COMMONLY CALLED

PRIME.

¶ *This service may be said at any convenient time before or after the saying of Morning Prayer, but not in substitution therefor.*

Minister. O God, make speed to save us ;
Answer. O Lord, make haste to help us.
Minister. Glory be to the Father, and to the Son : and to the Holy Ghost ;
Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.
Minister. Praise ye the Lord ;
Answer. The Lord's name be praised.

¶ *Then shall follow this or some other Hymn.*

Iam lucis orto sidere.

NOW that the daylight fills the sky,
We lift our hearts to God on high,
That he, in all we do or say,
Would keep us free from harm to-day :

Would guard our hearts and tongues from strife ;
From anger's din would hide our life :
From all ill sights would turn our eyes,
Would close our ears from vanities :

Would keep our inmost conscience pure ;
Our souls from folly would secure ;
Would bid us check the pride of sense
With due and holy abstinence.

So we, when this new day is gone,
And night in turn is drawing on,
With conscience by the world unstained
Shall praise his name for victory gained.

All laud to God the Father be ;
All praise, eternal Son, to thee ;
All glory, as is ever meet,
To God the holy Paraclete.

¶ *Then shall be said or sung Psalm* 119, *verses* 1–16 *and verses* 17–32 ; *or some other portions of the said psalm.*

¶ *Here, according to the ancient use of Prime, may be said the Confession of our Christian Faith, commonly called the* Creed of Saint Athanasius, *in either version as it is printed immediately before the Litany* (p. 109).

¶ *Then shall be read one of the following short Lessons, or some other passage of Holy Scripture at the discretion of the Minister :*

NOW unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. 1 *Timothy* 1. 17.

Or,

LOVE the truth and peace, saith the Lord of hosts. *Zechariah* 8. 19.

R. Thanks be to God.

¶ *Then shall be said the following Respond.*

Minister. Jesu Christ, Son of the living God, have mercy upon us ;
People. Jesu Christ, Son of the living God, have mercy upon us.
Minister. Thou that sittest at the right hand of the Father ;
People. Have mercy upon us.
Minister. Glory be to the Father, and to the Son, and to the Holy Ghost.
People. Jesu Christ, Son of the living God, have mercy upon us.

V. O Lord, arise, help us ;
R. And deliver us for thy name's sake.

¶ *Then shall be said the Prayers following, all devoutly kneeling :*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name ; Thy kingdom come ; Thy will be done ; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ *Then shall follow these Versicles :*

V. O let my mouth be filled with thy praise ;
R. That I may sing of thy glory and honour all the day long.
V. Turn thy face from my sins, O Lord ;
R. And put out all my misdeeds.
V. Make me a clean heart, O God ;
R. And renew a right spirit within me.
V. Cast me not away from thy presence ;
R. And take not thy Holy Spirit from me.
V. O give me the comfort of thy help again ;
R. And stablish me with thy free spirit.

¶ *Then shall the Minister and people say together the Confession following ; and afterwards the Prayer for Forgiveness.*

WE confess to God Almighty, the Father, the Son, and the Holy Ghost, that we have sinned in thought, word, and deed, through our own grievous fault. Wherefore we pray God to have mercy upon us.

ALMIGHTY God, have mercy upon us, forgive us all our sins and deliver us from all evil, confirm and strengthen us in all goodness, and bring us to life everlasting. Amen.

¶ *If a Priest be present, he shall stand and pronounce the following Absolution :*

MAY the Almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit. *Amen.*

¶ *Then shall be said :*

V. Wilt thou not turn again and quicken us ;
R. That thy people may rejoice in thee ?
V. O Lord, shew thy mercy upon us ;
R. And grant us thy salvation.
V. Vouchsafe, O Lord, to keep us this day without sin ;
R. O Lord, have mercy upon us, have mercy upon us.
V. O Lord, hear our prayer ;
R. And let our cry come unto thee.

Let us pray.

O ALMIGHTY Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of thy laws and in the works of thy commandments : that through thy most mighty protection, both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. *Amen.*

V. The Lord be with you ;
R. And with thy spirit.
V. Let us bless the Lord ;
R. Thanks be to God.

THE Lord bless us, and preserve us from all evil, and bring us to everlasting life ; and may the souls of the faithful, through the mercy of God, rest in peace. *Amen.*

Here endeth the Order for Prime.

AN ORDER FOR COMPLINE

A LATE EVENING SERVICE.

¶ *This Service may be used when Evensong has been previously said.*

¶ *All standing up, the Minister shall say,*

THE Lord Almighty grant us a quiet night and a perfect end. *Amen.*

BRETHREN, be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist, steadfast in the faith. 1 *St. Peter* 5. 8, 9.

V. But thou, O Lord, have mercy upon us;
R. Thanks be to God.

Minister. O God, make speed to save us;
Answer. O Lord, make haste to help us.
Minister. Glory be to the Father, and to the Son: and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Minister. Praise ye the Lord;
Answer. The Lord's name be praised.

¶ *Then shall be said or sung one or more of the following Psalms:*
Psalm 4; Psalm 31. 1–6; Psalm 91; Psalm 134.

¶ *Then shall be read one of the following short Lessons, or some other passage of Holy Scripture at the discretion of the Minister:*

THOU, O Lord, art in the midst of us, and we are called by thy name. Leave us not, O Lord our God. *Jeremiah* 14. 9.

Or,

COME unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. *St. Matthew* 11. 28–30.

Or,

NOW the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the Everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen. *Hebrews* 13. 20, 21.

¶ *Then may be said the following Respond.*

Minister. Into thy hands, O Lord, I commend my spirit;
People. Into thy hands, O Lord, I commend my spirit;
Minister. For thou hast redeemed me, O Lord, thou God of truth.
People. I commend my spirit.
Minister. Glory be to the Father, and to the Son, and to the Holy Ghost.
People. Into thy hands, O Lord, I commend my spirit.

¶ *Here may follow this or some other hymn.*

Te lucis ante terminum.

BEFORE the ending of the day,
Creator of the world we pray,
That with thy wonted favour thou
Wouldst be our guard and keeper now.

From all ill dreams defend our eyes,
From nightly fears and fantasies ;
Tread under foot our ghostly foe,
That no pollution we may know.

O Father, that we ask be done,
Through Jesus Christ, thine only Son ;
Who, with the Holy Ghost and thee,
Doth live and reign eternally. Amen.

¶ *V.* Keep me as the apple of an eye ;
R. Hide me under the shadow of thy wings.

¶ *Then shall follow the Canticle* Nunc Dimittis *together with the Anthem, which is to be said or sung in full before the Canticle, and again after the* Gloria Patri.

Anthem. Preserve us, O Lord, waking, and guard us sleeping, that we may watch with Christ, and rest in peace.

NUNC DIMITTIS.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Anthem. Preserve us, O Lord, waking, and guard us sleeping, that we may watch with Christ, and rest in peace.

Then shall be said the Apostles' Creed by the Minister and people standing,

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the Life everlasting. Amen.

¶ *And after that these Prayers following, all devoutly kneeling :*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name ; Thy kingdom come ; Thy will be done ; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

V. Blessed art thou, Lord God of our fathers ;
R. To be praised and glorified above all for ever.
V. Let us bless the Father, the Son, and the Holy Ghost ;
R. Let us praise him and magnify him for ever.
V. Blessed art thou, O Lord, in the firmament of heaven ;
R. To be praised and glorified above all for ever.
V. The Almighty and most merciful Lord guard us and give us his blessing.
R. Amen.

¶ *Then shall the Minister and people say together the Confession following ; and afterwards the Prayer for Forgiveness.*

WE confess to God Almighty, the Father, the Son, and the Holy Ghost, that we have sinned in thought, word, and deed, through our own grievous fault. Wherefore we pray God to have mercy upon us.

ALMIGHTY God, have mercy upon us, forgive us all our sins and deliver us from all evil, confirm and strengthen us in all goodness, and bring us to life everlasting. Amen.

¶ *If a Priest be present, he shall stand and pronounce the following Absolution :*

MAY the almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit. *Amen.*

¶ *Then shall be said :*

V. Wilt thou not turn again and quicken us ;
R. That thy people may rejoice in thee ?
V. O Lord, shew thy mercy upon us ;
R. And grant us thy salvation.
V. Vouchsafe, O Lord, to keep us this night without sin ;
R. O Lord, have mercy upon us, have mercy upon us.
V. O Lord, hear our prayer ;
R. And let our cry come unto thee.

Let us pray.

¶ *Then shall be said one or more of the following Collects :*

VISIT, we beseech thee, O Lord, this place, and drive from it all the snares of the enemy ; let thy holy angels dwell herein to preserve us in peace ; and may thy blessing be upon us evermore ; through Jesus Christ our Lord. *Amen.*

LIGHTEN our darkness, we beseech thee, O Lord ; and by thy great mercy defend us from all perils and dangers of this night ; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

O LORD Jesus Christ, son of the living God, who at this evening hour didst rest in the sepulchre, and didst thereby sanctify the grave to be a bed of hope to thy people ; Make us so to abound in sorrow for our sins, which were the cause of thy passion, that when our bodies lie in the dust, our souls may live with thee ; who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen.*

LOOK down, O Lord, from thy heavenly throne, illuminate the darkness of this night with thy celestial brightness, and from the sons of light banish the deeds of darkness ; through Jesus Christ our Lord. *Amen.*

BE present, O merciful God, and protect us through the silent hours of this night, so that we who are wearied by the changes and chances of this fleeting world, may repose upon thy eternal changelessness ; through Jesus Christ our Lord. *Amen.*

V. We will lay us down in peace and take our rest ;
R. For it is thou, Lord, only that makest us dwell in safety.
V. The Lord be with you ;
R. And with thy spirit.
V. Let us bless the Lord.
R. Thanks be to God.

THE Almighty and merciful Lord, the Father, the Son, and the Holy Ghost ; bless and preserve us. *Amen.*

Here endeth the Order for Compline.

A DEVOTION

which may be said by the Priest and people immediately before the celebration of the Holy Communion.

¶ *The whole shall be said throughout in a distinct and audible voice.*

¶ *The Priest, standing before God's Board, shall say with the Ministers and the people, all kneeling, as follows.*

Priest. In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Anthem. I will go unto the altar of God : even unto the God of my joy and gladness.

Judica me, Deus. Psalm 43.

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me ?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Anthem. I will go unto the altar of God : even unto the God of my joy and gladness.

Priest. Our help standeth in the name of the Lord ;
Answer. Who hath made heaven and earth.
Priest. Wilt thou not turn again and quicken us ;
Answer. That thy people may rejoice in thee ?
Priest. O Lord, shew thy mercy upon us ;
Answer. And grant us thy salvation.
Priest. O Lord, hear our prayer ;
Answer. And let our cry come unto thee.
Priest. The Lord be with you ;
Answer. And with thy spirit.
Priest. Let us pray.

¶ *Then shall the Priest proceed with the celebration of the Holy Communion.*

THE COLLECTS, EPISTLES, AND GOSPELS.

(Second Series.)

¶ *For the Lesser Feasts and Fasts and other days which it is permitted to observe.*

CHRISTMAS EVE.

Collect. O God, who makest us glad with the yearly remembrance of the birth of thy only Son, Jesus Christ: Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him, when he shall come to be our Judge; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

Lesson. Micah 5. 2–5 (in the Revised Version). Thou Bethlehem Ephrathah . . . shall be our peace.

Gospel. Luke 2. 1–14. It came to pass . . . goodwill towards men.

IN LENT after Ash-Wednesday.

THURSDAY. *Lesson.* Exodus 24. 12–18. The LORD said unto Moses . . . forty nights.

Gospel. Mt. 8. 5–13. When Jesus was entered . . . selfsame hour.

FRIDAY. *Lesson.* 1 Kings 19. 3–8. Elijah arose and went . . . the mount of God.

Gospel. Mt. 5. 43—6. 6. Ye have heard . . . reward thee.

SATURDAY. *Lesson.* Is. 38. 1–6. In those days . . . I will deliver thee.

Gospel. Mark 6. 45–56. Jesus constrained his disciples . . . were made whole.

THE FIRST WEEK OF LENT.

MONDAY. *Lesson.* Ezek. 34. 11–16. Thus saith the LORD God . . . that which was sick.

Gospel. Mt. 25. 31–46. When the Son of man . . . into life eternal.

TUESDAY. *Lesson.* Is. 55. 6–11. Seek ye the LORD . . . whereto I sent it.

Gospel. Mt. 21. 10–17. When he was come . . . perfected praise.

WEDNESDAY. *Lesson.* Is. 58. 1–9. Cry aloud, spare not . . . Here I am.

Gospel. Mt. 12. 38–50. Certain of the scribes . . . sister and mother.

THURSDAY. *Lesson.* Is. 58. 9–14. If thou take away . . . hath spoken it.

Gospel. John 8. 31–45. Then said Jesus . . . ye believe me not.

FRIDAY. *Lesson.* Ezek. 18. 20–25. The soul that sinneth . . . your ways unequal?

Gospel. John 5. 2–15. There is at Jerusalem . . . had made him whole.

SATURDAY. *Lesson.* Ezek. 18. 26–32. When a righteous man . . . and live ye.

Gospel. Mt. 17. 1–9. After six days Jesus taketh . . . from the dead.

THE SECOND WEEK OF LENT.

MONDAY. *Epistle.* Heb. 2. 1–10. We ought to give earnest heed . . . perfect through sufferings.

Gospel. John 8. 21–30. Jesus said unto the Pharisees, I go . . . believed on him.

TUESDAY. *Epistle.* Heb. 2. 11–18. Both he that sanctifieth . . . them that are tempted.

Gospel. Mt. 23. 1–12. Then spake Jesus . . . shall be exalted.

WEDNESDAY. *Epistle.* Heb. 3. 1–6. Wherefore, holy brethren . . . unto the end.

Gospel. Mt. 20. 17–28. Jesus going up to Jerusalem . . . a ransom for many.

THURSDAY. *Epistle.* Heb. 3. 7–19. Wherefore, as the Holy Ghost saith . . . because of unbelief.

Gospel. John 5. 30–47. Jesus said, I can of mine own self . . . believe my words ?

FRIDAY. *Epistle.* Heb. 4. 1–16. Let us fear lest . . . in time of need.

Gospel. Mt. 21. 33–46. There was a certain householder . . . for a prophet.

SATURDAY. *Epistle.* Heb. 5. 1–14. Every high priest . . . good and evil.

Gospel. Luke 15. 11–32. A certain man had two sons . . . and is found.

THE THIRD WEEK OF LENT.

MONDAY. *Epistle.* Heb. 6. 1–10. Leaving the principles . . . do minister.

Gospel. Luke 4. 23–30. Jesus said unto them, Ye will . . . went his way.

TUESDAY. *Epistle.* Heb. 6. 11–20. We desire that every one . . . order of Melchizedek.

Gospel. Mt. 18. 15–22. If thy brother . . . until seventy times seven.

WEDNESDAY. *Epistle.* Heb. 7. 1–10. This Melchizedek . . . met him.

Gospel. Mt. 15. 1–20. Then came to Jesus . . . defileth not a man.

THURSDAY. *Epistle.* Heb. 7. 11–25. If perfection were . . . intercession for them.

Gospel. John 6. 26–35. Jesus said, Verily, verily, I say . . . shall never thirst.

FRIDAY. *Epistle.* Heb. 7. 26–28. Such an high priest . . . for evermore.

Gospel. John 4. 5–26. Then cometh Jesus to a city . . . am he.

SATURDAY. *Epistle.* Heb. 8. 1–6. Of the things which . . . upon better promises.

Gospel. John 8. 1–11. Jesus went unto the Mount . . . sin no more.

THE FOURTH WEEK OF LENT.

Monday. *Epistle.* Heb. 11. 1–6. Faith is the substance . . . diligently seek him.

Gospel. John 2. 13–25. The Jews' passover . . . what was in man.

Tuesday. *Epistle.* Heb. 11. 13–16. These all died . . . to be called their God.

Gospel. John 7. 14–24. Now about the midst . . . righteous judgement.

Wednesday. *Epistle.* Heb. 12. 1–11. Seeing we also . . . exercised thereby.

Gospel. John 9. 1–17. As Jesus passed by . . . He is a prophet.

Thursday. *Epistle.* Heb. 12. 12–17. Lift up the hands . . . carefully with tears.

Gospel. John 5. 17–27. Jesus answered them . . . the Son of man.

Friday. *Epistle.* Heb. 12. 22–29. Ye are come unto Mount Zion . . . a consuming fire.

Gospel. John 11. 32–46. When Jesus saw Mary weeping . . . Jesus had done.

Saturday. *Epistle.* Heb. 13. 7–21. Remember them . . . for ever and ever. Amen.

Gospel. John 8. 12–20. Then spake Jesus . . . not yet come.

PASSION WEEK.

Monday *Epistle.* Col. 1. 13–23. God hath delivered us . . . under heaven.

Gospel. John 7. 1–13. After these things . . . for fear of the Jews.

Tuesday. *Epistle.* Col. 2. 8–12. Beware lest any man . . . from the dead.

Gospel. John 7. 32–39. The Pharisees heard . . . not yet glorified.

Wednesday. *Epistle.* Col. 2. 13–19. And you being dead . . . increase of God.

Gospel. John 7. 40–52. Many of the people, when . . . no prophet.

Thursday. *Epistle.* Col. 3. 8–11. Put off all these . . . and in all.

Gospel. John 10. 22–38. It was at Jerusalem . . . I in him.

Friday. *Epistle.* Col. 3. 12–17. Put on therefore, as . . . the Father by him.

Gospel. John 11. 47–54. Then gathered the chief priests . . . with his disciples.

Saturday. *Epistle.* Col. 4. 2–6. Continue in prayer . . . every man.

Gospel. John 6. 53–71. Jesus said unto the Jews, Verily . . . one of the twelve.

EASTER WEEK.

Wednesday. *Lesson.* Acts 3. 12–19. When Peter saw it . . . he hath so fulfilled.

Gospel. John 20. 11–18. Mary stood without . . . unto her.

Thursday. *Lesson.* Acts 8. 26–40. The angel of the Lord . . . to Cæsarea.

Gospel. John 21. 1–14. Jesus shewed himself . . . from the dead.

FRIDAY. *Epistle.* 1 Peter 3. 18–22. Christ also hath . . . subject unto him.

Gospel. Mt. 28. 16–20. The eleven disciples . . . end of the world.

SATURDAY. *Epistle.* 1 Peter 2. 1–10. Laying aside . . . obtained mercy.

Gospel. John 20. 24–31. Thomas one of the twelve . . . his name.

ROGATION DAYS.

MONDAY. *Epistle.* James 5. 7–11. Be patient therefore . . . of tender mercy.

Gospel. Luke 6. 36–42. Be ye merciful . . . thy brother's eye.

TUESDAY. *Epistle.* James 5. 16–20. Confess your faults . . . multitude of sins.

Gospel. Luke 11. 5–13. Jesus said unto them . . . that ask him.

ASCENSION EVE. *Epistle.* Eph. 4. 7–13. Unto every one of us . . . fulness of Christ.

Gospel. John 17. 1–11. These words spake Jesus . . . as we are.

WHITSUN-WEEK.

WEDNESDAY. *Lesson.* Acts 2. 14–21. Peter standing up . . . shall be saved.

Gospel. John 6. 44–51. No man can come . . . of the world.

THURSDAY. *Lesson.* Acts 2. 22–28. Ye men of Israel . . . with thy countenance.

Gospel. Luke 9. 1–6. Jesus called his twelve disciples . . . healing every where.

FRIDAY. *Lesson.* Acts 8. 5–8. Philip went down . . . in that city.

Gospel. Luke 5. 17–26. It came to pass . . . strange things to-day.

SATURDAY. *Lesson.* Acts 13. 44–52. The next sabbath day . . . with the Holy Ghost.

Gospel. Mt. 20. 29–34. As they departed . . . they followed him.

THE LESSER FEASTS.

May 6. St. John before the Latin Gate.

Collect, *Epistle*, and *Gospel* of St. John the Evangelist's Day (Dec. 27).

July 2. Visitation of the B. V. Mary.

Collect. O God, who didst lead the Blessed Virgin Mary to visit Elisabeth, to their exceeding joy and comfort ; Grant unto thy people, that as Mary did rejoice to be called the Mother of the Lord, so they may ever rejoice to believe the incarnation of thine only-begotten Son ; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

Lesson. 1 Sam. 2. 1 b–3. My heart rejoiceth . . . actions are weighed.

Gospel. Luke 1. 39–45. Mary arose in those days . . . from the Lord.

August 7. The Name of Jesus.

Collect. Almighty God, who hast taught us that in the Name of Jesus Christ alone is salvation ; Mercifully grant that thy faithful people, ever glorying in his Name, may make thy salvation known to all the world ; through the same Jesus Christ our Lord. *Amen.*

Lesson. Acts 4. 8–12. Then Peter, filled with the Holy Ghost . . . must be saved.

Gospel. Mt. 1. 20–23. While Joseph thought on these things . . . God with us.

August 29. The Beheading of Saint John Baptist.

Collect. O God, who didst vouchsafe to thy servant John Baptist to be in birth and death the forerunner of thy Son ; Grant that as he was slain for truth and righteousness, so we may contend for the same unto the end ; for the love of thy Son Jesus Christ our Lord. *Amen.*

Lesson. 2 Chron. 24. 17–21. Now after . . . house of the Lord.

Gospel. Mt. 14. 1–12. At that time Herod . . . and told Jesus.

September 8. The Nativity of the B. V. Mary.

Collect. O merciful Father, hear the prayers of thy servants who commemorate the Nativity of the mother of the Lord ; and grant that by the incarnation of thy dear Son we may indeed be made nigh unto him, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

September 14. Holy Cross.

Collect. O God, who by the passion of thy blessed Son hast made the instrument of shameful death to be unto us the means of life and peace ; Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss ; for the sake of the same thy Son our Lord. *Amen.*

Epistle. 1 Cor. 1. 17–25. Christ sent me not to baptize . . . stronger than men.

Gospel. John 12. 27–33. Jesus said, Now is my soul troubled . . . he should die.

November 2. All Souls

Collect. O Lord, the maker and redeemer of all believers, grant to the faithful departed all the unsearchable benefits of thy Son's passion ; that in the day of his appearing they may be manifested as thy true children ; through the same thy Son Jesus Christ our Lord. *Amen.*

Or, O Eternal Lord God, &c. (Occasional Prayers § 31).

Lesson. Rev. 20. 11–15. I saw a great . . . lake of fire.

Gospel. John 11. 21–27. Then said Martha unto Jesus, Lord . . . should come into the world.

Note that this service may be used on any day when desired, not being a Holy-day, or a day within the octave of Christmas, Easter, or Whit-Sunday.

November 6. LEONARD. *Collect,* of an Abbot.

November 8. SAINTS, MARTYRS, MISSIONARIES, AND DOCTORS OF THE CHURCH OF ENGLAND.

Collect. We beseech thee, O Lord, to multiply thy grace upon us who commemorate the saints of our nation : that, as we rejoice to be their fellow-citizens on earth, so we may have fellowship also with them in heaven ; through Jesus Christ our Lord. *Amen.*

Lesson. Rev. 19. 5–8. A voice came . . . righteousness of saints.

Gospel. John 17. 18–23. Jesus said, As thou hast sent me . . . as thou hast loved me.

December 8. CONCEPTION OF THE B. V. MARY.

Collect. O Merciful Father, hear the prayers of thy servants who commemorate the Conception of the Mother of the Lord ; and grant that by the incarnation of thy dear Son we may indeed be made nigh unto him, who liveth and reigneth with thee and the Holy Ghost ; one God, world without end. *Amen.*

[December 16. O Sapientia.]

December 17. IGNATIUS OF ANTIOCH.

COMMON OF SAINTS.

OF A MARTYR OR MARTYRS.

Collect. Almighty God, by whose grace and power thy holy Martyr *N.* or *M.* triumphed over suffering, and despised death ; Grant, we beseech thee, that enduring hardness, and waxing valiant in fight, we may with the noble army of martyrs receive the crown of everlasting life ; through Jesus Christ our Lord. *Amen.*

Epistle. Heb. 11. 32—12. 2. And what shall I . . . the throne of God.

Gospel. Mt. 16. 24–27. Jesus said to his disciples, If any man . . . to his works.

OF A DOCTOR.

Collect. O God, who hast enlightened thy Church by the teaching of thy servant *N.*; Enrich it evermore, we beseech thee, with thy heavenly grace, and raise up faithful witnesses, who by their life and doctrine may set forth to all men the truth of thy salvation ; through Jesus Christ our Lord. *Amen.*

Lesson. Wisd. 7. 7–14. I prayed, and understanding . . . from learning.

Gospel. Mt. 13. 51–52. Jesus saith . . . new and old.

OF A BISHOP.

Collect. O God, the light of the faithful, and shepherd of souls, who didst set blessed *N.* to be a bishop in the Church, that he might feed thy sheep by his word and guide them by his example ; Grant us, we pray thee, to keep the faith which he taught, and to follow in his footsteps ; through Jesus Christ our Lord. *Amen.*

Epistle. 1 Tim. 3. 15–16. Thou knowest how thou oughtest . . . into glory.

Gospel. Mark 4. 26–32. Jesus said, So is the kingdom . . . shadow of it.

OF AN ABBOT.

Collect. O God, by whose grace the blessed abbot *N.*, enkindled with the fire of thy love, became a burning and a shining light in thy Church; Grant that we may be inflamed with the same spirit of discipline and love, and ever walk before thee as children of light; through Jesus Christ our Lord. *Amen.*

Lesson. Prov. 10. 27–32. The fear of the Lord . . . speaketh frowardness.

Gospel. Luke 6. 20–23. Jesus lifted up his eyes . . . great in heaven.

OF A VIRGIN MARTYR.

Collect. O God, who didst endue thy holy Virgin *N.* with grace to witness a good confession, and to suffer gladly for thy sake; Grant that we, after her example, may be found ready when the Bridegroom cometh, and enter with him to the marriage feast; through the same thy Son Jesus Christ our Lord. *Amen.*

Lesson. Ecclus. 51. 10–12. I called upon the Lord . . . thy name, O Lord.

Gospel. Mt. 25. 1–13. Then shall the kingdom . . . Son of man cometh.

OF A MATRON.

Collect. O God, who hast built up thy Church through the divers gifts and graces of thy saints; we give thee humble thanks for the example of holy women, and especially this day for thy servant *N.*, and we beseech thee to maintain among us the shelter of a mother's love and the protection of a mother's prayer, in the grace of thy Son, Jesus Christ our Lord. *Amen.*

Epistle. 1 Pet. 1. 3–9. Blessed be the God and Father . . . salvation of your souls.

Gospel. Luke 10. 38–42. Jesus entered into a certain village . . . from her.

OF ANY SAINT.

Collect. O Almighty God, who willest to be glorified in thy saints and didst raise up thy servant *N.* to shine as a light in the world: shine, we pray thee, in our hearts, that we also in our generation may shew forth thy praises, who hast called us out of darkness into thy marvellous light; through Jesus Christ our Lord. *Amen.*

Lesson. Rev. 7. 13–17. One of the elders . . . from their eyes.

Gospel. Mark 10. 42–45. Jesus called his disciples . . . for many.

FOR EMBER DAYS.

Collect. Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son: Mercifully look upon the same, and so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

Or, Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church: Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

Lesson. Acts 13. 44–49. The next sabbath day . . . all the region.

or *Lesson.* Acts 20. 28–35. Take heed unto yourselves . . . to receive.

or *Epistle.* Eph. 4. 7–16. Unto every one of us . . . in love.

Gospel. Mt. 9. 35–38. Jesus went about . . . into his harvest.

or *Gospel.* Luke 4. 16–21. Jesus came to Nazareth . . . in your ears.

or *Gospel.* John 10. 1–16. Verily, verily, I say . . . known of mine, even as the Father knoweth me and I know the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd.

OF MISSIONARIES.

Collect. O Lord Jesus Christ, who callest to thee whom thou willest and sendest them whither thou dost choose; We thank thee for calling thy servant *N.* to preach thy Gospel to the nations; and we humbly pray thee to raise up among us those who shall be heralds and evangelists of thy Kingdom, and shall build up thy Church in every land; who livest and reignest with the Father and the Holy Spirit, one God world without end. *Amen.*

Epistle. 2 Cor. 4. 5–10. We preach . . . in our body.

Gospel. Matt. 28. 16. Then the eleven . . . end of the world. Amen.

FEAST OF THE DEDICATION OR CONSECRATION OF A CHURCH.

¶ *If the day of Consecration be not known, the feast may be observed on the first Sunday in October.*

Collect. O God, by whose providence we celebrate again the consecration [*or* dedication] of this church; Send down upon us, we beseech thee, thy heavenly blessing; and, because holiness becometh thine house for ever, make us living temples, holy and acceptable unto thee; through Jesus Christ our Lord. *Amen.*

Epistle. 1 Cor. 3. 9–17. We are labourers . . . ye are.

or *Epistle.* 1 Pet. 2. 1–5. Laying aside all malice . . . by Jesus Christ.

Gospel. Mt. 21. 12–16. Jesus went into the temple . . . perfected praise.

or *Gospel.* John 10. 22–29. It was at Jerusalem . . . hand.

The Collect, Epistle, and Gospel of this day may be used on the seven days following, except where other provision is made in this Book.

PATRONAL FEAST OF A CHURCH.

If no proper Collect, Epistle, or Gospel is provided in this book for the Saint's day, those which are provided in the Common of Saints may be used, on the Patronal Festival, and also on the seven days following, except where other provision is made in this Book.

THANKSGIVING FOR HARVEST.

¶ *On a Sunday or Holy-day the Collect Epistle and Gospel of the Day shall be used, and the Collect here given shall follow the Collect of the Day.*

Collect. Almighty and Everlasting God, who hast graciously given to us the fruits of the earth in their season; We yield thee humble and hearty thanks for these thy bounties, beseeching thee to give us grace rightly to use them to thy glory and the relief of those that need ; through Jesus Christ our Lord. *Amen.*

Epistle. Gal. 6. 6–10. Let him that is taught . . . household of faith.

Gospel. John 4. 31–36. In the mean while . . . rejoice together.

THANKSGIVING FOR THE INSTITUTION OF HOLY BAPTISM.

Collect. Almighty God our heavenly Father who hast given us the Sacrament of Holy Baptism that souls thereby being born again may be made heirs of everlasting salvation ; we yield thee hearty thanks for this thy gift, and humbly we beseech thee to grant that we who have thus been made partakers of the death of thy Son may also be partakers of his resurrection. *Amen.*

Epistle. Rom. 6. 3–4. Know ye not . . . in newness of life.

Gospel. Mt. 28. 18–20. Jesus came and spake . . . end of the world.

THANKSGIVING FOR THE INSTITUTION OF HOLY COMMUNION.

Collect. O Lord Jesu Christ, who hast ordained this holy sacrament to be a pledge of thy love, and a continual remembrance of thy passion ; Grant that we, who partake thereof by faith with thanksgiving, may grow up into thee in all things. until we come to thy eternal joy ; who with the Father and the Holy Ghost livest and reignest, one God world without end. *Amen.*

or *Collect.* O Lord, who in a wonderful sacrament hast left us a memorial of thy passion ; Grant us so to reverence the holy mysteries of thy Body and Blood, that we may ever know within ourselves the fruits of thy redemption ; who livest and reignest with the Father in the unity of the Holy Ghost, one God world without end. *Amen.*

Epistle. 1 Cor. 11. 23–28. The Lord Jesus Christ . . . drink of that cup.

Gospel. John 6. 53–63. Jesus said unto them . . . they are life.

The Proper Preface of Maundy Thursday may be used.

FOR THE MISSIONARY WORK OF THE CHURCH OVERSEAS.

On the Vigil of Saint Andrew and other suitable occasions for which no special provision is made in this Book.

Collect, from OCCASIONAL PRAYERS § 8.

Epistle. Eph. 2. 13–22. Now in Christ Jesus . . . through the Spirit.

Gospel. John 1. 35–51. John stood . . . the Son of man.

FOR THE GUIDANCE OF THE HOLY SPIRIT.

Collect of Whitsunday, thus :—God, who of old time didst teach &c.

Epistle. 1 Cor. 12. 4–13. There are diversities of gifts . . . into one Spirit.

Gospel. John 14. 23–26. Jesus said, If a man love me . . . said unto you.

FORMS OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD;

For use in all Churches and Chapels within this Realm, every Year, upon the Anniversary of the Day of the Accession of the Reigning Sovereign, or upon such other Day as shall be appointed by Authority.

I.

¶ *At Mattins and Evensong the following Psalms, Lessons, Suffrages, and Collects may be used.*

Proper Psalms, 20, 101, 121.

Proper Lessons.

The First, Joshua 1 to ver. 10, or Proverbs 8 to ver. 17.
The Second, Rom. 13 to ver. 11, or Rev. 21. 22—22. 4.

The Suffrages next after the Creed.

Priest. O Lord, shew thy mercy upon us ;
Answer. And grant us thy salvation.
Priest. O Lord, save the King ;
Answer. Who putteth his trust in thee.
Priest. Send him help from thy holy place ;
Answer. And evermore mightily defend him.
Priest. Be unto him, O Lord, a strong tower ;
Answer. From the face of his enemies.
Priest. Endue thy Ministers with righteousness ;
Answer. And make thy chosen people joyful.
Priest. O Lord, save thy people ;
Answer. And bless thine inheritance.
Priest. Give peace in our time, O Lord ;
Answer. Because there is none other that fighteth for us, but only thou, O God.
Priest. O Lord, hear our prayer ;
Answer. And let our cry come unto thee.

¶ *After the first Collect, at Morning or Evening Prayer, the following Collect.*

O GOD, who providest for thy people by thy power, and rulest over them in love ; Vouchsafe so to bless thy Servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness ; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom ; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *If the Litany be sung or said, these Prayers immediately after the Prayer,* We humbly beseech thee : *and if the Litany be not said, then these Prayers instead of the Prayers for the King and for the Royal Family at Mattins or Evensong.*

O LORD our God, who upholdest and governest all things by the word of thy power ; Receive our humble prayers for our Sovereign Lord *GEORGE, as on this day,* set over us by thy grace and providence to be our King ; and, together with him, bless, we beseech thee, our gracious Queen Mary, Edward Prince of Wales, and all the Royal

Family; that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death may obtain everlasting life and glory; by the merits and mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

ALMIGHTY God, who rulest over all the kingdoms of the world, and dost order them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, *as on this day*, to set thy Servant our Sovereign Lord, King *GEORGE*, upon the throne of this Realm. Let thy wisdom be his guide, and let thine arm strengthen him; let truth and justice, holiness and righteousness, peace and charity, abound in his days. Direct all his counsels and endeavours to thy glory, and the welfare of his subjects; give us grace to obey him cheerfully for conscience sake, and let him always possess the hearts of his people; let his Reign be long and prosperous, and crown him with everlasting life in the world to come; through Jesus Christ our Lord. *Amen.*

A Prayer for Unity.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

II.

THE COMMUNION.

¶ *In the Order of the Administration of Holy Communion, in place of the Collect, Epistle, and Gospel of the day, shall be said the following.*

The Collect.

O GOD, who providest for thy people by thy power, and rulest over them in love; Vouchsafe so to bless thy Servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 St. Peter 2. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matthew 22. 16.

AND they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man : for thou regardest not the person of men. Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Cæsar, or not ? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites ? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription ? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's ; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *If this day should fall on a Sunday or other holy day, the Collect, Epistle, and Gospel of the day shall be used, and the Collect,* O God, who providest, *shall be said after the Collect of the day.*

III.

¶ *The following Service may also be used on the same day at any convenient time.*

TE DEUM LAUDAMUS.

WE praise thee, O God : we acknowledge thee to be the Lord.
All the earth doth worship thee : the Father everlasting.
To thee all Angels cry aloud : the Heavens, and all the Powers therein.
To thee Cherubin, and Seraphin : continually do cry,
Holy, Holy, Holy : Lord God of Sabaoth ;
Heaven and earth are full of the Majesty : of thy Glory.
The glorious company of the Apostles : praise thee.
The goodly fellowship of the Prophets : praise thee.
The noble army of Martyrs : praise thee.
The holy Church throughout all the world : doth acknowledge thee ;
The Father : of an infinite Majesty ;
Thine honourable, true : and only Son ;
Also the Holy Ghost : the Comforter.

THOU art the King of Glory : O Christ.
Thou art the everlasting Son : of the Father.
When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.
When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God : in the Glory of the Father.
We believe that thou shalt come : to be our Judge.
We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints : in glory everlasting.

O LORD, save thy people : and bless thine heritage.
Govern them : and lift them up for ever.
Day by day : we magnify thee ;
And we worship thy name : ever world without end.
Vouchsafe, O Lord : to keep us this day without sin.
O Lord, have mercy upon us : have mercy upon us.
O Lord, let thy mercy lighten upon us : as our trust is in thee.
O Lord, in thee have I trusted : let me never be confounded.

¶ *Then the Priest shall say,*

The Lord be with you.
Answer. And with thy spirit.

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, save the King;
Answer. Who putteth his trust in thee.
Priest. Send him help from thy holy place;
Answer. And evermore mightily defend him.
Priest. Let his enemies have no advantage of him;
Answer. Nor the wicked approach to hurt him.
Priest. O Lord, hear our prayer;
Answer. And let our cry come unto thee.

Let us pray.

O GOD, who providest for thy people by thy power, and rulest over them in love; Vouchsafe so to bless thy Servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

O LORD our God, who upholdest and governest all things by the word of thy power; Receive our humble prayers for our Sovereign Lord *GEORGE, as on this day*, set over us by thy grace and providence to be our King; and, together with him, bless, we beseech thee, our gracious Queen Mary, Edward Prince of Wales, and all the Royal Family; that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death may obtain everlasting life and glory; by the merits and mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

ALMIGHTY God, who rulest over all the kingdoms of the world, and dost order them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, *as on this day*, to set thy Servant our Sovereign Lord, King *GEORGE*, upon the throne of this Realm. Let thy wisdom be his guide, and let thine arm strengthen him; let truth and justice, holiness and righteousness, peace and charity, abound in his days. Direct all his counsels and endeavours to thy glory, and the welfare of his subjects; give us grace to obey him cheerfully for conscience sake, and let him always possess the hearts of his people; let his Reign be long and prosperous, and crown him with everlasting life in the world to come; through Jesus Christ our Lord. *Amen.*

A Prayer for Unity.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace ; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord : that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee ; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking ; We beseech thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

THE

FORM AND MANNER

OF

MAKING OF DEACONESSES.

Adopted by the Upper Houses of the Convocations of Canterbury and York

¶ *Before he ordains a woman as Deaconess, the Bishop shall by careful enquiry satisfy himself as to her character, her training, and her general fitness ; he shall by examination ascertain that she has adequate knowledge of the Bible, of the Creeds and the Doctrine of the Church, of the History of the Church, and of the Book of Common Prayer ; and he shall also require her to make and sign a declaration that she believes the Doctrine of the Church of England as set forth in the Book of Common Prayer to be agreeable to the Word of God, and that she will at all times teach in accordance with the same.*

¶ *When the day appointed by the Bishop (which shall be a Sunday or Holy-day) is come, the Archdeacon, or some other Priest (approved by the Bishop) shall present unto the Bishop (sitting in his chair near to the Holy Table) the woman who desires to be ordained Deaconess (suitably habited), saying these words,*

REVEREND Father in God, I present unto you this person present, to be admitted Deaconess.

The Bishop.

TAKE heed that the person, whom ye present unto us, be apt and meet, for her learning and godly conversation, to exercise her ministry duly, to the honour of God, and the edifying of his Church.

The Archdeacon shall answer,

I HAVE enquired of her, and also examined her, and think her so to be.

Then the Bishop shall say unto the people :

BRETHREN, if there be any of you who knoweth any grave cause by reason of which this woman ought not to be admitted to the office of Deaconess, let him come forth and shew what the impediment is.

¶ *And if any grave cause be objected, the Bishop shall surcease from Ordering the woman, until such time as he be satisfied that there is no impediment.*

¶ *Then the Bishop shall commend the woman now found meet to be ordered to the prayers of the congregation : for the which prayers there shall be silence kept for a space.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel as followeth.*

The Collect.

ALMIGHTY God, who of thy Divine Providence hast appointed divers Orders and Offices in thy Church, mercifully behold this thy servant, now called to the Office of a Deaconess. Replenish her with the truth of thy Doctrine, and adorn her with innocency of life, that she may faithfully serve thee in this Office, to the glory of thy name, and the benefit of thy holy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Corinthians 12. 4–11.

NOW there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

¶ *Then, after the Epistle, the Bishop shall examine her who is to be Ordered, standing before him in the presence of the people, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people ?

Answer. I trust so.

The Bishop.

DO you believe the Christian Faith as set forth in the Nicene Creed and in the Apostles' Creed ?

Answer. I do believe it.

The Bishop.

IT appertaineth to the Office of a Deaconess, in the place where she shall be appointed to serve in things both temporal and spiritual, to minister to the welfare and happiness of those to whom she is sent ; to give instruction in the Holy Scriptures and in the Christian Faith, and to help the Minister of the Parish in his work of preparing candidates for Baptism and Confirmation ; to assist at the administration of Holy Baptism ; to advise and pray with such women as desire help in difficulties and perplexities ; to intimate the names of those who are in need, sickness, or other distress unto the Minister of the Parish, and to be at his disposition in the work of relief and succour to the parishioners. Will you do this gladly and willingly ?

Answer. I will so do, by the help of God.

The Bishop.

WILL you give diligence to lead a godly and a Christian life, and to shew due obedience to them that shall be set over you in the Lord ?

Answer. I will so do, by the help of God.

¶ *Then, all kneeling, the Bishop, standing up and laying his Hands upon the Head of the woman humbly kneeling before him, shall say,*

TAKE thou Authority to execute the Office of a Deaconess in the Church of God committed unto thee; In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to her the New Testament, saying,*

BE diligent to study the things which are written in this Book, that, as much as in thee lieth, thou mayest teach the gospel of the grace of God, and be an example of faith and of holy living.

¶ *Then shall be read the Gospel.*

St. Luke 10. 38–42.

NOW it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Or,

St. Matthew 28. 1–10.

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

¶ *Then shall the Bishop proceed in the Communion; and she who hath been ordained Deaconess shall tarry, and receive the Holy Communion the same day with the Bishop.*

¶ *The Communion ended, immediately before the Benediction shall be said the Collects following:*

ALMIGHTY God, who hast called this thy servant to the Office and Ministry of a Deaconess in thy Church, mercifully grant unto her grace and power to perform the work which thou givest her to do, that through her service thou mayest forward thy purposes of love; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*